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# THE INSTITUTION OF KHILAFAT

## QURANIC DECREE

*"Allah has promised to those among you who believe and do good works that He will, surely, make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and after their state of fear He will grant them peace and security. They will worship Me and they will not associate anything with Me. Then whoever disbelieve thereafter, they will be the rebellious ones."* (24:56)

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ
فِي الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ
دِيْنَهُمُ الَّذِي ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْ بَعْدِ خَوْفِهِمْ
اَمْنًا يَعْبُدُوْنَنِيْ لَا يُشْرِكُوْنَ بِيْ شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ
فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ۞

## A PROPHECY OF THE HOLY PROPHET

(peace and blessings of Allah be on him)

Prophethood shall remain among you as long as God wills. He will bring about its end and follow it with Khilafat on the precepts of Prophethood for as long as He wills and then bring about its end. Kingship shall then follow to remain as long as God wills and then come to an end. There shall then be tyranny which shall remain as long as God wills and come to an end upon His decree. There will then emerge Khilafat on the precepts of Prophethood.

(*Masnad-i-Ahmad*)

## GOOD ADVICE FROM HAZRAT ABU BAKR

Hazrat Abu Bakr (peace be on him) was one of the very earliest converts to Islam and became the closest friend of the Holy Prophet. His devotion and piety were of a very high caliber and on the death of the Prophet he was elected the first Khalifa. He said:

"Whether you are alone or in the company of others, you should fear God. He who fears God gets rid of hardships and troubles and God opens up ways for his livelihood in such a way that he could not even imagine. He who fears God gets his weaknesses covered up by Him and is granted a very great reward.

"O ye people, ask for peace and security from God. After you have attained certainty, there is nothing better than peace and security. You should stick to truthfulness because it leads to virtuous deeds. Truthfulness and virtuous deeds take one to paradise. You should shun from telling lies for lies make a man commit evil deeds. Lies and evil deeds push a man into hell. Jealousy, rancour and cutting oneself off from others should be avoided. You should not turn your backs on one another. You should become brothers to one another as God has commanded you to become brothers.

"I urge you to fear God. Stick to the laws of God. Listen to him whomsoever God has entrusted your affairs and obey him, for He will get rid of his low passions, greed and unweildy anger. Do not feel proud. It does not behove that he who is created from dust and has to go back to dust should display pride. He has to be devoured by worms. Today he is alive and tomorrow he will be dead. Every moment that passes carries him nearer to the time of his death. You should, therefore, count yourselves among the dead people. Do good deeds for they will be accepted. Shun all things against which God has warned you and ask for His mercy without delay. Use your sense and reason. Be righteous through the fear of God. He has told you why people before you were ruined; so be careful."

# PEOPLE COMING FROM EASTERN EUROPE AND RUSSIA UNDERSTAND ISLAM AND AHMADIYYAT FAST

## MARVELLOUS CHANGES ARE TAKING PLACE FOR THE SPREAD OF ISLAM

### I WANT DEVOTEES WHO CAN BEAR THEIR OWN TRAVEL EXPENSES

*(Friday Sermon delivered by Hazrat Khalifatul Masih IV on June 15, 1990 at the Fazl Mosque, London, U.K. This sermon is reproduced, with thanks, from Ahmadiyya Gazette, Canada, October, 1990.)*

After reciting *Tasha'hud, Ta'awwuz* and *Surah Fateha,* he said:

This year I had the chance to participate in the Annual Convention of West Germany. Along with many other delightful news that I got, the happiest one was from the Ahmadi brothers who established contacts with the people coming from Eastern Europe to reside in West Germany or meeting with Russians. It seems that, by the grace of God, they very soon got interested in Islam. All of them could not come to see me but whoever came, I was pleased to see him. They were fast getting interested in Ahmadiyyat.

So far as the controvertial doctrines between Jamaat Ahmadiyya and other Islamic sects are concerned, they easily understood that Jamaat Ahmadiyya stands on truth. The main cause is that Communism has wiped clean their mental slate since long time ago. No doubt it is true that they went far away from the concept of God but along with it they have gone away from a faith of stories and fiction. Now only that religion will satisfy them which will appeal to their hearts and to their reason. Therefore, if their intellect is not satisfied, their hearts will not be content.

Whenever it was discussed with them that the concept of Islam which we believe was not the only concept and there were other concepts also and according to them our opponents consider us like this and when differences were made clear to them, they promptly understood and said that it required no explanation. They admitted that Islam as explained by us was the real Islam.

Therefore, I would like to say that through Ahmadiyyat, marvellous changes are taking place for the spread of Islam. It will surely be ungratefulness if we do not offer our practical gratitude to God Almighty.

In West Germany, some young men, Ansars and the members of Lajna Imaillah are taking interest in this campaign. As I have already said, the results of their efforts are very encouraging.

One of our brothers in India has sent me an article written by Hazrat Musleh Mauood, Allah be pleased with him, published in the *Daily Al-Fazl* long ago, and I would like to read it to you and discuss it later on.

Before reading this article, I would like to refer to the correction of an error in one of my last sermons and its rectification. You might remember that I mentioned about a vision of Hazrat Musleh Mauood in one of my previous sermons in which he saw that he was forced to migrate to some other country due to some apprehensions. He is holding me or a son of Umm-i-Tahir in his arms. I had mentioned the name of the child as Tahir while referring to Hazrat Musleh Mauood. As it was a long time ago that I read this vision, I immediately wrote to Rabwah to send me a photostat copy of the sermon so that I may confirm whether I had explained it correctly or not, as memory falters sometimes. If something had been incorrectly mentioned inadvertantly, it may be rectified.

When I received it and read it again, I discovered that most of the details were related correctly by me. There is mention of the boy in the vision but my name is not mentioned in it. The way it was referred, it contains a special meaning which concealed a prophecy.

He said that when he felt some danger, he went to the upper floor to wake up Umm-i-Tahir and take her also with him. There he saw one of her children lying with her. Now this child was not vivid in the mind of Hazrat Musleh Mauood and seeing him contains a miraculous view. The interesting part is that he says that when he carried the child, it became a boy. It shows that it did not point out to any of his present children but points out towards a child who was, in divine destiny, to serve the faith. His becoming a boy shows that some change was to come later on. Therefore, this correction of wording may please be noted. The correction cannot be made in the sermons already published or recorded but it will be noted in chronicles with my present sermon.

The other thing which came to the fore was the danger and it was from the army soldiers. Their identity is not mentioned in the article. He relates that suddenly, he saw outside the house and there were military officers who had malicious designs and he felt some danger from them. He did not come down but went out from the upper storey which is connected with outside as is usually the case in houses at hill places. This is just what happened when I migrated from Pakistan. Here upper storey means a quiet journey by air.

Therefore, I instructed my Private Secretary to get the correction published in the papers so that brothers may note it and the complete vision may also be published in Ahmadi papers. May be, they are published but although this instruction was given more than a month ago, yet I have not seen it in any of the papers in England. I hope, it will be published in original all over the world along with this note which may be taken from my sermon.

As it is closely related with the present conditions and changing times, every Ahmadi must think deeply over it and if he hits upon some point, he should let me know. We should all pray that Allah grants strength to Jamaat Ahmadiyya to lay the foundations of the magnificent conquests whose promises have been given to the Promised Messiah (peace be on him).

I had mentioned in the same Khutba about a Russian encyclopaedia from which I learned that there existed Ahmadiyya Jamaats in Russia but we have no contact with them. I got this information from the translation of an article published in a Russian magazine. I instructed Mr. Khawar, our Russian language specialist, to dig out the original reference which he presented to me today. This is not a magazine but a book in which research articles and statistics are given like an encyclopedia. Its heading is *'About Teachings And Legends of the Ahmadiyya Muslim Sect.'* This is the part of a bigger book and the article has not been published separately but taken from a bigger book which concerns the religions of eastern countries. Its heading is *'Religion and Muslim Society of the Peoples of the East'*. This book was published in 1971 and its quotation is:

"At the end of twenties, (i.e., when the decade of twenties was closing), Ahmadiyya groups were also present in the Soviet Central Russia. (Groups are mentioned, i.e., it was not a single Jamaat but several Jamaats existing in Soviet Central Asia). But they, according to the declaration of the Head of the whole Ahmadiyya Sect, did not then have connection with their Indian Centre. ..." (I had explained it in my sermon but along with it I mentioned that it seemed that Russia did not permit such involvements and there were severe restrictions on keeping contact with India as it was under the British rule. Therefore, they invented this excuse that it was the instruction of their Imam not to have contact with him.

An article of Hazrat Musleh Mauood, (peace be on him) has been sent to me by a brother from Bihar (India) which sheds light on the fact that Imam Jamaat Ahmadiyya had intense desire to have contact with the Russian Jamaats. But due to stringent restrictions by Russian Government it was not possible. This article was published in the daily "Al-Fazl" of 14th August 1923. It reveals that this writing of Russian author in the latter part of 1920's is not correct. This is because Jamaats in Russia, by the grace of God, had already been established before 1923. Now I give below the article of Hazrat Musleh Mauood, (peace be on him) published in daily "Alfazal".

بسم اللہ الرحمٰن الرحیم ؛ نحمدہ ونصلی علیٰ رسولہ الکریم

ھوالناصر خدا کے فضل اور رحم کے ساتھ

## TABLIGH OF AHMADIYYAT IN BOLSHEVIK RUSSIA

A Farsi verse follows, which means:

Praise the Lord. And how may I thank my Allah. Whatever My heart desired He granted it to me From behind the screen of Destiny.

It was sometime in 1919 that an Ahmadi (may Allah be pleased with him) was in the service of British Indian army and was posted in Iran along with his regiment. I have already mentioned this incident to the brothers on some other occasions also. From there, the army, at the orders of higher authorities, entered Russia to halt the Bolshevik menace and stayed there for some time. This incident is not commonly known to the people as it was expedient that the advance of the British army into Russian territory remained secret.

The name of Ahmadi brother was Fateh Mohammad who was a Naik in the army. Another man in his unit joined the Jamaat with his tabligh. He was sent with a reconnaissance party in the enemy territory to watch the movement of Russian troops. When they returned, the man related to Brother Fateh Mohammed that while patrolling, they reached a place outside the town where he found some people living in a dome like building. There he saw some articles usually found in a mosque. But there were chairs in the hall. He asked them that the place looked like a mosque but why chairs in the hall? They told him that they were the missionaries and mostly Russians and the Jews came

there who did not like to sit on the floor and those chairs were provided for them only. ..."

**[Please Note: The explanations in Parentheses are by Hazrat Khaliftul Masih IV and not by Hazrat Musleh Mauood, which he made while reading the original article from Alfazl]**

—(This is that eastern part of Russia where, after a hundred years of the advent of Islam, a large community of this region had accepted Judaism which is a very significant incident of history. Otherwise as a matter of fact the Jewish people go by heredity. They are not a missionary and propagating people. Therefore, most of the Jews coming from Eastern Europe belong to these tribes which has been mentioned in history that they had adopted Judaism there. So, I presume that this may be the same region. This I am mentioning for those brothers who want to go and search for those Jamaats so they may keep in mind these signs to reach them.)

".....They are removed at the prayer time. He asked them as to who they were, to which they replied that they were Muslims. Thinking this, our brother thought that as they were religious people, he may preach them. So he asked them about Prophet Jesus if he was alive or dead. They replied that he died like all other prophets. So he said that scriptures say about his return to the world again to which they agreed but said that the man will come from this very Ummah. So he said that this is the belief of a Jamaat who believe in Hazrat Mriza Ghulam Ahmad of Qadian. They said that they also believed in him as such.

"When Brother Fateh Mohammad heard these things, he also had a desire to go there and see them and find the whole thing himself. After some time, he was also commissioned to go forward and he entered Ishqabad in Soviet Russia. There he inquired if there were any Ahmadis in that area. (Remember that it is the region of Ishqabad). But they denied any information of Ahmadis living there. Then he asked them if there were people believing in the death of Jesus, to which they replied that if he wanted to know about Sabees, they were there. ... (In the days of the Holy Prophet (peace be on him), the unbelievers used to call the Muslims as Sabees, i.e., the inventors of a new religion.)

"They pointed him to a nearby tailor's shop. So he went there and got more information from him. He told Brother Fateh Mohammad that they were Muslims and the other people, out of prejudice, called them Sabees just as the unbelievers called the Muslims as Sabees. When he asked the cause of this opposition, he replied that the reason of their opposition was, they believed that Jesus had died and another person with the same qualities will be named as the Promised Messiah who has appeared in India. That was the reason of their being considered out of the pale of Islam. In the beginning they were bitterly persecuted. Reports were sent to the Russian Government against them that they were traitors. A number of their people were incarcerated. But after investigation it was found that they were innocent and loyal to the Government and were freed.

"Now they preach and a number of Jews and Christians have become Muslims with their efforts. ...(All these facts were not in my knowledge. May Allah reward the brother who dug the old record and sent me this valuable article and the Jamaat has learned of this heart warming incident. With their tabligh in Russia, not only Muslims but Jews and Christians also have been converted to Islam.)

"...Muslims severely oppose us. When he came to know that Fateh Mohammad also belonged to the same Jamaat, he was very glad. Recounting about the birth of Ahmadiyya Jamaat in that region, he told that in the beginning some Irani went to India where he found the books of the Promised Messiah and after reading them, believed in him. After returning to Yazd, his homeland, he preached and converted a number of business people. (This region of Yazd may be marked and should be the focus of our attention). "...They came to our area on commercial trips and from them we came to know all about Ahmadiyyat and we also believed and the Jamaat started expanding...". (This incident reminds me of a letter of a non-Ahmadi officer of the British Government who wrote to an Ahmadi from Simla in which he mentioned that he had travelled in various regions of Iran as an ambassador of the Government. He relates that through Iranians, some Russians had also accepted Ahmadiyyat. He met a Russian captain on a ship who humbly admitted that he was proud to be an Ahmadi. All these things lead to one direction that only by the grace of God and not by any human effort, there will be Muslims in Russia like grains of sand who will believe in the Promised Messiah which is the divine destiny.)

"...This accont was sent to me by the late Brother Fateh Mohammed. As it is a long time ago, I do not fully remember that the events are in the same sequence or not. But briefly the events are as I have explained. Due to the passage of time, they may have mixed the sequence. When I got this letter, I was overjoyed and thought that the prophecy of the Promised Messiah "The Story of Amir of Bokhara" has been given to me

and is being fulfilled. I wanted to learn more about that Jamaat and wrote to Brother Fateh Mohammad for further information. In the meantime, his relatives informed me that through a Government telegram, they have learned that Fateh Mohammad had fallen in the battle due to a gun shot. This news dashed my hopes and I had to postpone my intention. But the desire to know more about these Jamaats surged intensely in my heart till by the end of the year 1921, I had made final resolution. ..." (It seems that the first incident might have been the incident of 1913-14 because Hazrat Musleh Mauood mentions that it was a matter of long ago and may be that the sequence of events was not correct. It is not possible that the events were of last year and he did not remember the sequence of those events so soon. Hazrat Musleh Mauood had exceptionally good memory. Therefore, I presume that the letter might have been some years earlier. He remembered the events but not the sequence. Therefore, we can confidently say that by the grace of God, there was not only one Jamaat but a number of Jamaats established in Russia.)

"...So at the end of 1921 I finally decided that information about the region must be obtained. The British and Russians did not have good relations and there was distrust among them and passports in Asian countries were practically not available which was a great hurdle in our way. As no solution came to my mind, I decided to pursue this matter desperately and at any cost.

Therefore, I nominated a devotee, Mohammad Amin Afghan for this job. ..." (It is the good luck of Jamaat U.K. that Bashir Ahmad Khan who is at present living at Birmingham, and a member of U.K. Jamaat is the son of the same historic Mohammad Amin Khan.) "...I called him and explained to him the hurdles and difficulties which he will have to face during this gigantic project. As he had dedicated his life, and if he was firm in his pledge, he should be ready to undertake the job. His life and comfort will all be at stake. We shall not be able to give him any allowance and he will have to earn his own living." (This meant that he had to arrange for his own livelihood)

"...He gladly promised to undertake the job and started for the journey. He went up to Queta by train. As winter had set in, he had to travel through ice and snow but in spite of all this he reached Iran in about two months and from there he started on his journey to Russia. The last letter which I received from him was of March 1922. After that he could neither write anything nor it could reach us. But Alhamdo Lillah, today on the 9th of August, I have received his letter which is dated 18th of July which brought the good news that Ahmadiyya Jamaat has established in that country and Anjuman has been formed.

"He has very briefly written the painful conditions which he had to face in Russian territory. But in this brief account, there is a great lesson for a man of vision. I fervently hope that our brothers will read it and increase in devotion and sincerity...

(Therefore, in those days it was possible for brothers to take advantage of the experience and make progress in virtues and sincerity. But you, whom I am addressing today, the conditions are far better and more peaceful. If God grants you strength, then let me tell you that there are far less hazards in communications and you can dedicate for this project. He who will dedicate, will proceed to those regions and bear his own expenses and try to search for the lions of Promised Messiah. It was the Christian Messiah who lost his sheep. But for the Mohammedan Messiah, it is the lions that are lost.

(Therefore, I want that brothers who have the means as well as ambition should get ready to proceed to Russia for tabligh. Those brothers should offer their names for Waqf-i-Aarzi who can work hard to find the forgotten Jamaats and try to get in touch with them and proceed further in this field. So Hazrat Musleh Mauood goes on to say);

"...and will become prepared to offer every kind of sacrifice because the true success lies in sacrifices for the sake of God. Bro. Mohammad Amin Khan possessed no passport. Therefore, he was arrested at Qahzan the first rest station on his journey as a British spy. His clothes and books were confiscated and he remained in police custody for more than a month. After that he was transferred to Ishqabad Prison House..." (This is the area which has been already mentioned earlier). "...he was sent to Tashkand via Samarkand under the escort of Muslim police and kept there for two months. He was repeatedly interrogated so that it may be established that he was a British intelligence man. When mere verbal statements did not prove successful, they started threatening and intimidating him. He was photographed a number of times so that his pictures remain with them and it may be easy to arrest him in future. Then he was brought to Goshki on the Afghan border and was deported towards Herat in Afghanistan.

"As he had set out with the intention of conveying the message of truth in that region, he considered it death to return without success. Therefore, he fled from the custody of Russian police and reached Bokhara.

"He remained there free for two months but was again arrested as a British spy and for three months subjected to severe torture in their prisons and later under the care of Russian Muslim Police was deported towards Iranian border.

"May Allah bless this Mujahid's Ikhlas (sincerity) and taqwa. As he was still thirsty, he again escaped from Muslim Police custody at Kakan Railway station. (These repeated escapes from the police custody seem queer especially in the early days of Bolshevik Revolution when discipline was very strict in Russia. Therefore, the words, "Russian Muslim Police" and from the statement of Hazrat Musleh Mauood that 'there are some signs', I understand that escaping from police custody means that they had received tabligh and either they had converted toAhmadiyyat or had a soft corner in their hearts for Ahmadiyyat. Otherwise to flee from custody of Russian police was no easy job.)

"...escaped from the custody of Russian Muslim police and reached Bokhara on foot. After a week he was arrested again in Bokhara and brought back to Kakan and taken to Samarkand. From here he again escaped and reached Bokhara and on 13th March 1923, all the brothers who were at first split... This means that the Jamaat existed but not organized according to my instructions and now they were grouped together and an Anjuman Ahmadiyya formed.

(Here, the sentence, "were not organized under my instructins" is very interesting. It appears, Hazrat Musleh Mauood might have received some communication from them and as a precaution he might have instructed them not to form and organization. The thing pointed out by the Russian scholar does not look quite baseless..

This proves that he made a thorough research and discovered that there was no organization and no mutual contact which was due to the instructions from headquarters. But he misunderstood as the instruction was not to have mutual contacts among themselves and it was not to snap the contact with the Headquarters. Thus, things go on becoming more and more clear by viewing at the old record which shed further light on past history.)

"...Congregational prayers were offered and chanda (contribution) system introduced. Two brothers from that place were ready to come with our dear brother, but had to postpone their departure as they could not get passports.

"Now, Brother Mohammad Amin Khan is returning to India and I have received his letter from Iran. May he return safe and get many more opportunities to serve the movement abundantly.

(By narrating these events, I draw the attention of our sincere brothers that as compared to the adversities through which our this brother has passed, what are the difficulties that are being faced by our brothers in Malkana.) "And they say that they have the courage today that they are bearing all these difficulties..."

By mentioning 'And they say' means that some people do say about the small sacrifices, they are offering in Malkana, and are also bearing these hardships. So Hazrat Musleh Mauood says in this strain that these are the real hardships (borne by Brother Mohammad Amin Khan) and as compared to them the difficulties they are mentioning are tiny which whey have ventured to bear in Malkana).

"...My dear brothers! This is the time of sacrifices. No nation can make progress without them. You can very well understand that we cannot give up our new brotherhood so easily which has just born in Bokhara. Is there an upright soul among you who is ready to sacrifice his life by going and looking after these sheep living far away from the flock until God Almighty opens the gates of freedom in their country?". (Al-Fazl, Qadian Darul Aman, dated 14th August 1923, No. 12, Vol. 11)."

So far as I know there came forward no shepherd to look after these sheep of the far off flock till God opened their avenues. But I have full faith and least doubt that during all this period God took care of them and protected them from liquidation. These divine destinies which are unveiling in diverse forms have deep relation with each other and in spite of the fact that they are apparently nascent, they are related to the older ones. The avenues which are being opened now in the Soviet Union, are links of the same chain of divine destiny. It is impossible that all those Jamaats which were sustained by heavenly angels by the grace of God, have been liquidated during this period.

Now, what is required is that some devoted Ahmadis come forward so that fresh contacts be established with them. They will have with them the gift of the Russian translation of the Holy Quran and what more valuable present we can give to our lost brothers. Not only this, Divine destiny was making us to publish Russian translation without our knowledge of the changes taking place in Soviet Union. When people asked us as to how we shall send these holy books to those areas, we tried to explore avenues but did not find any. Now, we shall be able to deliver these books in those countries. Earlier, we tried to make contacts, but found no avenues to transport these magazines and

books in that part of the world. God has opened ways for us and wonderful changes are taking place. They are all by the grace of God and not at all the result of any human craftiness, plans, cleverness or diligence.

The Russian translations which have already been published are, translation of The Holy Quran, translation of selected verses, selected sayings of the Promised Messiah (peace be on him) and four folders on different subjects taken from the articles written by Hazrat Musleh Mauood (peace be on him). From Russian cultural point of view, these publications are quite useful for them and that's why they have been selected from those articles and translated into Russian language. They were sitting idle in our stores without being distributed. The time for their distribution has come. Selected traditions (Ahadis) of the Holy Prophet (peace be on him) are in printing process. There was some snag in their translation and its repeated scrutiny caused some delay. But now they have been sent to the press. Some more translations have been completed and I have given instructions that they be printed without delay.

Simultaneously plans for future publications are also in progress. "Prayer and its conditions" is a very inportant book and Russian Muslims are repeatedly demanding such literature. They say that they know little about it. Whatever was learned from peers and ancestors has been forgotten. If at all they know how to say prayer, they know not its translation. The new generation does not even know how to say prayers. Therefore, this small booklet explaining prayer, its rituals and conditions which may be easily understood has been prepared. This has been compiled with the help of the books already published in the Jamaat with some relevant additions. It has been written in very easy language and I hope will be very popualr in Russia.

There is another booklet, "Revival of religion" which is probably my lecture in Australia or Fiji translated in English. Its Russian translation has also been done. Another useful book is primer "Yassarnal Quran" which is very useful for teaching the Holy Quran. These people absolutely do not know how to read it except a few Ulama who learned Arabic in foreign universities. There are millions of Russian Muslims who cannot read even a line of the Holy Quran. Therefore, the Primer, "Yassarnal Quran" was very improtant for them in Russian language. So, I got permission for its publication in Russian language from Mir Mahmood Ahmad Nasir. Late Peer Sahib (Peer Manzoor Mohammad who is the author of this primer and had its publishing right) granted them to the children of Hazrat Mir Sahib (Hazrat Mir Mohammad Ishaq). At first Mir Daood Ahmad was its In Charge. After his death, his brothers, Mir Mahmood Ahmad Nasir and Mir Massod Ahmad are its In charge. I obtained permission for its printing from them which they gave gladly to print in as many languages as I liked.

I may say that this work is being done with permission. Our Jamaat must keep in view this moral point that whatever book is published in the Jamaat, should be printed only with the permission. To publish without permission is against the established norms of civilized world. Therefore, before its printing it must be investigated as to who owns its printing and publishing rights. If positive information is not available, its permission should be sought from the Jamaat.

"Status of woman in Islam", "Introduction to the Study of the Holy Quran," and "Jesus in India" are also being translated.

In this regard, I have to give you another good news. Mr. Kaleem Khawar, who has specialized in Russian can talk in this language and translate accurately in Russian but he is not so highly proficient in Russian as to translate scholarly treatises or books. Therefore, we were in great need of a scholar who was well versed in English Language as well as in Russian and may have smattering of other eastern languages e.g. Persian and Arabic etc.

About a couple of months ago a Russian poet and scholar who belonged to Tataristan and knows five languages came here and met me. In a few meetings, he became so familiar with us and fond of Jamaat Ahmadiyya that he offered himself for the translation of our literature in Russian language. Recently, I have received his letter from Australia where he has gone on official visit. He has written that he has fallen in love with Ahmadiyya Movement and has abandoned everything else. Wherever he goes, he conveys the message of Ahmadiyyat and has decided to devote all his spare time in the service of the Jamaat and translate any literature that requires priority.

Previously, he stayed in Islamabad for a few days, worked hard and revised the translation of "Introduction to the Study of the Holy Quran" and made necessary corrections in the translation. When we sent this translation to the specialist scholars, they were all praise about it and expressed their opinion that a better translation could not be done and there is nothing lacking in it.

Simultaneously God provided these specialists also. Is it man's implementation? It was quite impossible for you, me and anyone else to quench our thirst for the progress of Islam. It is God Who is providing us, those

who can quench our thirst and all these arrangements are also getting along automatically.

A Russian hockey team visited this country and God made arrangements that they contacted Ahmadiyya Hockey team of U.K. and thus friendships were formed. Now our team will also go there. These are all the links of the chain of divine destiny which are being unfolded gradually. These flowers are also blossoming like the blooming of rose petals. They will attract Russian world towards Islam with their beauty and charm.

Translation of the book "Jesus in India" is in progress and as I have already mentioned, other books are also going to be translated. Now I would like to say briefly that the Jamaats all over the world wherever Russians or people of Eastern Europe are living or have their embassies should arrange that Ahmadis establish contacts with them.

It is regrettable that most of the Jamaats have not even informed their members about the detail of literature we can offer to others and I have to spend a lot of time over it. People from different countries write to me that they met a Russian or a Rumanian or a Polish and if we have literature in their language to present to them. How can I say and how many times should I repeat their details. Circulars were issued about the detail of all the literature. Whenever, some new literature is published, its information is also conveyed all over the world. If Amirs or missionaries sit over this information and do not inform the members, then they take my time. My time, as a matter of fact, is yours. But if it is spent on irrelevant things, it is mere wastage.

Therefore, all Jamaats should know about our plans as to how we are to do tabligh. How they have to get the nesessary assistance. Therefore, primarily, contacts should be established in one's own country and as usual, I should only get the reports about the activity how we got the contact and quenched our thirst. If need is not fulfilled, and thirst remains, then I should be informed direct so that I should intimate the Jamaat accordingly.

I conclude my sermon with two appeals which I want to place before you. Firstly, I want devotees who are ready to tread in the footsteps of late Mohammad Amin Khan. Although there are no such hardships or difficulties like in those days but I ask for some sacrifices. People who come forward will travel at their own expense and search for those Jamaats with love, affection and diligence and establish contact with them and revitalize the organization there. They should search for new avenues of tabligh. They will form contacts to distribute our literature and write in their reports as to which regions, communities and what people should be sent our literature. They will specify the kind of literature required in those areas. They should develop their contacts with Russians and people of Eastern Europe in the world. The Jamaats should take steps that all Ahmadis are getting right guidance at the right time. Everyone should know the details of literature available with us.

May Allah guide us and we may be able to fulfill beyond the needs of time whatever is required of the Jamaat.

## SAD DEMISE OF SAHIBZADA DR. MIRZA MUNAWAR AHMAD.

All the members of U.S.A. Jamaat were shocked to hear about the sad demise of Sahibzada Dr. Mirza Munawar Ahmad. *Inna Lillahe wa Inna Ilaihe Rajeoon.*

Mohtaram Sahibzada Sahib spent his entire life in the service of Islam, Ahmadiyyat and the suffering humanity. He had been instrumental in providing free treatment to thousands of poor men, women and children from villages all around Rabwah, for many years, as Chief Medical Officer, Fazle Omar Hospital. He had the blessing of serving Hazrat Musleh Mauood (may Allah be pleased with him) and Hazrat Khalifatul Masih III (May Allah's mercy be on him) for many years as their personal physician. He also served the Silsila-i-Aalia Ahmadiyya in various capacities.

May Allah Almighty exalt his status in Jannatul Firdaus. *Ameen.*

# HAZRAT MAULVI NOORUDDIN, KHALIFATUL MASIH I

Sir Muhammad Zafrulla Khan wrote a book entitled *Hazrat Maulvi Nooruddin, Khalifatul Masih I.* In this book, he writes the following about the Khalifatul Masih I:

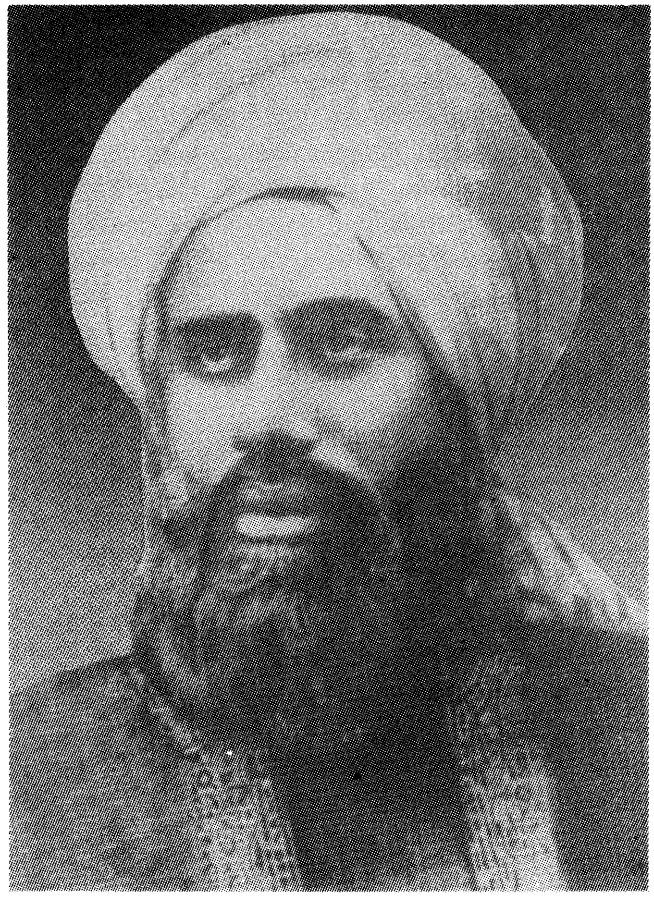
After the death of the Promised Messiah there was a spate of criticism of and objections to his claim by his opponents. Several scholars and divines from among the members of the Movement wrote pamphlets and articles in refutation of these objections. Hazrat Khalifatul Masih also wrote a pamphlet under the title: *Death of the Promised Messiah.* He based it on the verses: "*The Messiah son of Mary was only a Messenger; many Messengers have passed away before him*" (5:76); and:"*Muhammad is but a Messenger; of a surety, all Messengers before him have passed away. If then, he should die or be slain, will you turn back on your heels?*" (3:145)

In this pamphlet he glorified God for His great bounty that on the death of the Promised Messiah, He safeguarded the community against disintegration by bringing about accord between them. He said:

"Dear ones, do reflect how Allah, the Mighty and Supreme, on the death of the Promised Messiah, breathed a spirit of unity and accord into the entire community from north to south and east to west. Lord, I would readily sacrifice myself for Thy sake on account of Thy great favor. Not one but as many as four sons and one grandson of Hazrat Mirza Sahib were present, and so was his able and worthy son-in-law who combines Muhammad and Ali in his name, and there was his father-in-law revered like a father, and yet the entire community, including all those I have mentioned, swore allegiance to one from outside the family.

"Now let his opponents hold meetings and proclaim their joy. They have witnessed the first powerful manifestation of divine power and help, now let them witness the second manifestation of His power. This tree which has so far been safeguarded by the sheer grace of Allah, will now grow and flourish by the same means, despite the smallness of our numbers and the paucity of our workers.

"O ye, our hasty opponents, you should exercise a little patience. You had witnessed the first manifestation of divine power, you should have possessed your souls in peace for the second; but God Almighty has reserved the rewards of patience also for us. All praise is due to Allah, Lord of the worlds.



"Have you not witnessed that our Imam passed away and we endured the bereavement steadfastly? But you expressed your condolence over our sorrow by parading effigies and farces. Your Professor and Sufi bestowed the honorary title of Servants of the Faith on the demonstrators. Good and bad die all over the world. Have you read anywhere since when has this method of condolence been adopted by the Muslims, and who has, by initiating it, won the title: He who initiates an evil practice? The Muslim masses of Lahore created such an uproar on the occasion as I had no conception of, and I became apprehensive that we would not be suffered to reach the railway station; but suddenly Allah, the Almighty sent the police, as a sign of His mercy, to guard us, and we were able to board the train without any difficulty with gratitude to the government in our hearts.

"Hazrat Mirza Sahib has left six children; praise be to Allah, Lord of the worlds. If one of them or of their issue should prove to be one of high resolve and the great Immanuel, whose birth has been prophecied, then at that time how will you or your progeny face the world?"

Sahibzada Mirza Bashirud Din Mahmood Ahmad, not yet twenty, also wrote a booklet on that occasion, the title of which was: *Who can put out the Light of the Righteous?* Having read it, Hazrat Khalifatul Masih remarked to Maulvi Muhammad Ali: You and I have both written in refutation of the objections raised by our opponents against the Promised Messiah, but Mian Mahmood has left both of us behind. He then despatched a copy of the booklet to Maulvi Muhammad Hussain of Batala, by registered post, and wrote to him: You have said that Mirza Sahib's offspring are not good. I have sent you a copy of a booklet written by one of them. Should any of your offspring have written anything, send me a copy of it.

Of the many unique distinctions of Hazrat Khalifatul Masih, it would not be out of place to mention two. He was one of the narrators of forty ahadeeth of the Holy Prophet, peace and blessings of Allah be upon him, which have been transmitted orally down the centuries through an unbroken chain of narrators. In his turn he passed them on, together with the names of the whole chain of narrators, to, among others, Hafiz Raushan Ali and Mir Muhammad Ishaq.

He also had the opportunity of performing the circuit of the Kaaba at a time when no one else was engaged in performing it.

On the occasion of three young men, two of them students of medicine, making the pledge of allegiance, Hazrat Khalifatul Masih admonished them: One who takes the pledge becomes a slave, voluntarily and of his own free will. Those of the west say that man is born free and slavery is an evil. But let me mention an incident to you. One of my spirtual preceptors was the greatly revered Shaikh Abdul Ghani Mujaddadi, who was settled in Medina. People from far countries like Syria, Egypt, the West and Russia etc., swore allegiance to him. I used to visit him often, but I imagined that as good and evil were expounded in detail in the books, and I had completed my education, it was no use my swearing allegiance to any one; and I wondered at the large number of those who did so.

Then at one time I thought I might swear allegiance to him, as it were experimentally. If I derived no benefit from it, I could repudiate it. So I visited him with that design, but my conscience rebuked me at the possibility of my repudiating a pledge and I went back without taking that step. Later I made up my mind to make the pledge, and when I visited him I enquired from him what would I gain if I swore allegiance to him. He answered that through making a pledge of spiritual allegiance hearsay is experienced as fact, and the heard is converted into the seen. I learnt a great deal from him and made much spiritual progress under his guidance.

During the last ten days of Ramadhan (October 1908) Hazrat Khalifatul Masih went into retreat (Etikaf) in the mosque among a large company, which included Sahibzada Mirza Bashirud Din Mahmood Ahmad. Except during the five Prayer services, he occupied himself from dawn till night with giving a lesson of the Holy Quran to his companions. He explained difficult points, drew attention to subtleties and answered questions. In this manner he covered one tenth of the Holy Book by the end of Ramadhan. As a physical performance alone, keeping in mind his age, health and the strain of the fast, it was a tour-de-force. It was an illustration of his consuming love for and his wholehearted devotion to the Holy Word of God.

## CENTER'S INSTRUCTIONS ABOUT PUBLICATION OF BOOKS IN JAMAAT

We have received the following instructions from the Center:

1. It is not appropriate that the book entitled *The Angelic Cloak* published by the Ahle Baiyat Academy be presented as a Jamaat literature. It should not be placed on any Jamaat book stall. The distribution and sale of this book is also prohibited in the Jamaat.
2. It is the policy of the Jamaat that a written approval from Wakalat Tasneef or Nazarat Tasneef must be obtained for the manuscript of a book before publication of that book. Books which are not approved by the Center are not permitted to be sold or distributed through Jamaat or Jamaat institutions.

Masoud A. Malik
General Secretary

# HAZRAT KHALIFATUL MASIH II (RA) WRITING ON THE VERY FIRST KHILAFAT

*"And when thy Lord said to the angels: 'I am about to place a vicegerent in the earth,' they said, 'Wilt Thou place therein such as will cause disorder in it, and shed blood?—and we glorify Thee with Thy praise and extol Thy Holiness'. He answered, 'I know what you know not'."* (2:31)

This shows that Adam was the Prophet who laid the earliest foundation of human civilization and culture, creating an order in human activity which had not existed before. The Adam spoken of here, however, is not the Adam who was the progenitor of the human race, but the Adam who was the originator of civilized human life. In other words, before the time of this Adam man had not yet attained a stage of social life where he could be the bearer of a law. Till then man had, in fact, developed no social instincts, nor was he such as could rightly be called a human being even in the most rudimentary sense as we know it, the utmost that could be said of him was no more than that he represented a higher kind of brute animal life.

While interpreting this verse it should be borne in mind, however, that apparently it is to be inferred from it that the action which struck the angels as strange was an action of Adam himself, not of anyone else, for they ask: "Wilt Thou place therein such as will cause disorder in it and shed blood?" The second point apparent from the words of the text is that hint of the disorder and bloodshed in question was inherent in the meaning of the word Khalifa itself. The disorder referred to by the angels is some action included in the function and purpose of Khalifa. In other words, the angels learnt from the words of Allah Himself that He would call upon Adam to do something which would lead to disorder and bloodshed. The thing that surprised and mystified them was that the vicegerent of God should be guilty of causing disorder and the shedding of blood.

Keeping in mind these aspects of the point raised by the angels, it would be seen that the objection raised fully aplies to Adam in the position which my interpretation assigns to him. This Adam, as I have already made clear, was not the first progenitor of the human race, but the founder of the earliest era of the advent of law in human life. As I have deduced from the Holy Quran, this was the earliest beginning of human civilization when the sense of a corporate social life was first introduced into the human mind, since previously he had not been capable of bearing the yoke of an ordered society. But that sense having by this time come well within the grasp of man, the best individual of the time was raised to the rank of Prophethood and invested with the function to become the founder of an ordered society of human beings. It was in the course of this stage of human development that the sexual relationship between the male and the female was put on the basis of a permanent union, there having been no principle previously to regulate this relationship.

After a proper grasp of this point the sense of the point raised by the angels becomes evident. Prior to

the emergence of a nucleus for ordered human society all conflicts and clashes had an element of evil in them; but the moment an ordered social unit came into being one kind of clash, and even bloodshed, became not only permissible but highly commendable—application of force against those who opposed the establishment of this order, this being the very first and earliest axiom of government.

Thus, when Allah expressed His desire to create a Khalifa in the earth, the angels pondered over all aspects of the principle of government, and they discovered a new concept that there was also a permissible kind of discord and bloodshed, and that such actions would often proceed from Adam, when they would be taken as commendable in the sight of the Lord—not evil and reprehensible. Since, theretofore, there had been no instance of a system of government on the earth, the development naturally struck the angels as very strange. Very much in the same way, some people criticize the wars which the Holy Prophet had to fight, or they criticize the permissibility of capital punishment for homicide. God answered the angels by saying "I know what you know not". You cannot visualise the advantages of such a system. Although the establishment of a settled government legalises certain forms of force and pressures, and although it interferes to a certain extent with individual liberty, on the whole this system of force and pressure is beneficial for the corporate life of the nation as well as for the life of the individual.

Evidently, too, civilization means just this that certain kinds of clash and bloodshed are legalized and sanctified. Murder is culpable, but when the offender is apprehended and executed by the government, the state is not looked upon as having become guilty of murder. Rather, in fact, its action is considered fully sanctified. Similary for anyone to take forcible possession of another person's house, or land, is reprehensible; but in cases of national requirements when a government takes such possession, it is held fully entitled to do so. Unlawful detention of anybody, too, is oppression; but when duly constituted authority takes this action it is held to be perfectly justified.

Therefore, when God said that He was about to civilize the world, that He was going to appoint one individual as *Khalifa* who would enforce a law, under which he would punish those guilty of murder, would sometimes take possession of the property of some people, and interfere with individual liberty, the angels were amazed, because they had never known anything of the kind before.

For the people of that early period this point was one of a staggering nature. In fact even today it is far from having attained an undisputed position. We find that in Europe there is a fairly large number of people who are opposed to the imposition of capital punishment, the argument they use for the purpose being that if it is a crime for anyone to take life, how does it become permissible for a government to do so? But the fact of the matter is that the government does not only execute certain people; it also commits certain other deeds which have an appearance very similar to those of certain crimes—for instance, it forces people to surrender portions of their incomes and properties in the form of taxes. If the objection mentioned above is held to be valid, it will have to be conceded that no government is justified in forcing people to pay taxes. But these people do not object to governments receiving taxes, which shows, in turn, that the objection against capital punishment too is rather a fanciful one, which springs from lack of due thought.

The very essence of civilization, thus, is just this that all those actions which are considered bad and reprehensible, are called the basis of culture and human progress when a government has recourse to them. No one objects to these actions on the part of the state. But when an individual takes the same course, he is held fully guilty and duly punished.

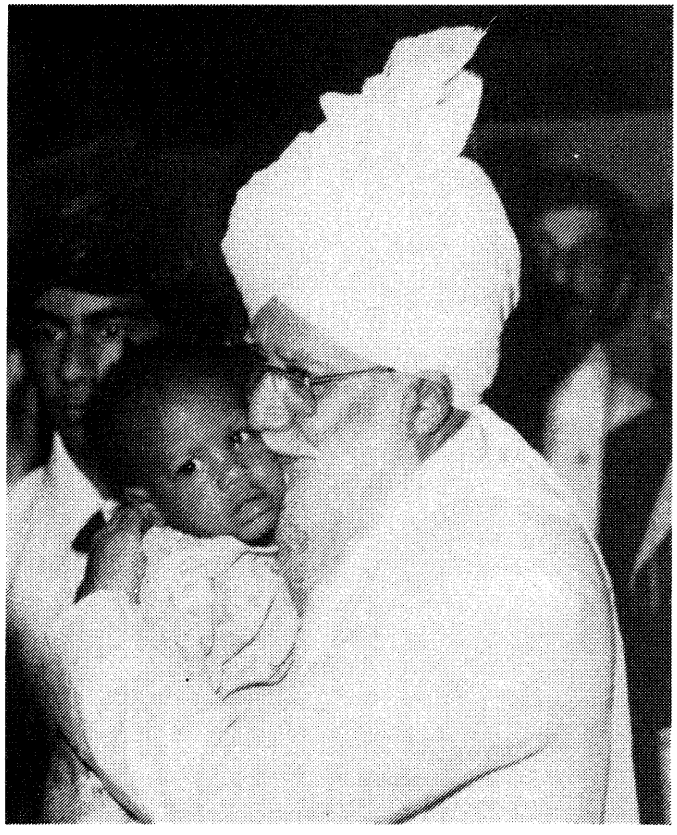
When first the human mind took this stupendous step under the impulse of divine revelation, it was a revolution that must have most severely taxed the intellectual power of the human group first addressed. Naturally for the wild people of that era the demand must have been bewildering that they should submit to the authority of one from among themselves who, against their own inclinations, would have a measure of control over what they possessed, and would in certain cases even inflict the death penalty. Quite understandably, the first general reaction to such a demand must have been a violent urge to reject and throw away this new control. Why should I submit to his authority? He is no better than myself. Why should I let him set himself up above me?"

Such questions must have naturally risen in the mind of the members of the first group to which the law was originally addressed. Among the primitive people, of whom there still are a fairly large number, the tendency even now is that they disapprove of all systems of control in an ordered society. Submission to any such order is extremely painful for them and they fail to understand why other people want to interfere with them.

Today perhaps you feel inclined to laugh at those

*(continued on page 15)*

# HAZRAT KHALIFATUL MASIH III (RA) WRITING ON THE SUBJECT OF KHILAFAT



In order to overpower Satan to frustrate it in its plans and to achieve the final victory in favor of Islam, it is essential to have coordination in all the projects to be planned. It is not enough to have at random one project in Africa, one in Europe, another in America and yet another in other countries and islands, etc. This coordination can only be achieved when there is a body to plan these projects strategically. This body is the *Khilafat* in the Ahmadiyya Community.

Most of you understand what is meant by Khilafat in the Ahmadiyya Jamaat, but there are those who do not understand. One characteristic of this Khilafat is that it has been established by God the Exalted, and He has promised that through this institution of Khilafat He would manifest the Mighty hand of His Powers. Khilafat is supported by God the Exalted. It has one entity. Khilafat is a soul and it has a body—the Ahmadiyya Jamaat. The combination of the soul and body forms and institution.

In 1967, a few Christian priests visited me in Copenhagen, Denmark. One of them asked me about my position in Jamaat Ahmadiyya. To this I replied that his question was wrong because we take the Imam Jamaat Ahmadiyya and Jamaat Ahmadiyya as synonymous. It means that the Khalifa of the age and Jamaat Ahmadiyya are combined to form one body.

It is the task of the Khilafat to struggle for the removal of Jamaat's troubles. The Khalifa of the age has to pray for you. At times he passes through such conditions when week after week he spends the entire night in supplicating for your concerns, as he actually did during the 1974 trials. I think I could not sleep for a full two months as these months were spent in supplications. So the Khalifa of the age is the person who should partake in your grief as well as in your happiness. He should be the one who is supplicating for your mundane welfare in accordance with the prayer of the Holy Quran:

*Rabbana Aatena Fiddunya Hasanatan* (2:202)
(Our Lord, grant us the good in this world)

and also praying for your spiritual betterment as the prayer continues in the above verse with the words:

*Wa Fil Aakhirate Hasanatan*
(as well as in the world to come)

He should be praying that the onslaughts of Satan should never succeed against any Ahmadi and Satan should ever meet defeat. This is not a one-sided concern. The Khalifa of the age along with the sincere members of the Jamaat form the body that has to wage this war against Satan.

I am a humble servant, yet I know how earnestly the Jamaat prays for me and for the success of my objectives and their objectives. When the Khalifa of the age is disturbed due to the sufferings of the Jamaat, it does escalate the distress of the Jamaat to see their Imam being perturbed in these circumstances. May Allah turn the table and remove the distraction. As the soul of man flounces at the trouble of the finger and as the mental distress puts the entire body in pain, similar is the case with the Khalifa of the age and that of Jamaat Ahmadiyya.

### KHALIFA AND JAMAAT ARE THE SAME THING

It is wrong to think that the Khalifa of the time and the Jamaat Ahmadiyya are two different things. Allah the Exalted has favored the Jamaat with tremendous grace. Jamaat Ahmadiyya and the Imam of Jamaat Ahmadiyya are two names of one and the same thing.

It is with the combination of both that one thing is formulated which is a symbol of coordination.

The project of taking the grand revolution to its climax essentially requires coordination to achieve success. There should be no internal dissension in the Jamaat. The injunction:

*"and hold fast, all together, by the rope of Allah and be not divided."* (3:104)

must always be kept in view and dissension must be avoided from all directions.

Secondly, there should be coordination in all projects planned and tasks performed for the dominance of Islam. For instance, there is a project which is to be started in June of next year, *Insha Allah*, wherewith Christianity is to be invited towards Islam under a special project.

## *Hazrat Khalifatul Masih II*
*(continued from page 13)*

who doubt the value of certain controls on human actions in the interests of all. But when this question was first raised by Adam, it must have created a violent commotion in the human group addressed, with tempers rising and blood flowing in many cases. When Adam called upon his people to take to some sort of clothing, many unruly spirits must have raised a violent protest that the proposed measure involved intolerable interference with their freedom of thought and action. To overcome this strong opposition, Adam was taught to take his stand on a rational, social basis. "If you agree to live in the proposed ordered unit, called *jannat*, you will no longer be exposed to the pangs of hunger and thirst, nor have to suffer at the hands of inclement weather (20:119-120)."

Here is the earliest root of the functions of a state established on the basis of moral and social concepts—that it should work for the well-being of the people. The verse in the Holy Quran bearing on this point has been grossly misunderstood to mean that Adam was kept in some place where he and those with him were not subject to hunger and thirst. The fact is that this verse lays down the basic duties of a government as conceived by the Islamic point of view, namely, that it should create channels for useful employment of the people placed under its care, should look to the fundamental needs of those not able to do work of any kind, arrange for dependable supplies of water, and furnish shelter against the inclemencies of weather.

In other words, four duties devolve upon a government: to meet the needs of its people for food, water, clothing and housing; these duties having been clearly set forth in this verse of the Holy Quran where the benefits of the new system are expounded for Adam. If people protested against the new order, Adam was directed to explain to them the advantage it would bring. If they submitted to it, they would be placed in a condition where they would not ever have to go about naken in the sun and rain; supplies of water would be assured when needed; and they would have houses to live in and rest. Evidently, if a government made sure of these four things, it would have to be adjudged one of the best even according to modern standards.

Adam's people were thus told that restrictions upon individual freedom and action were no doubt irksome, but they were in the best interests of the group, for they would enable the new social set up to take care of their needs better than they could themselves individually, ensuring a lasting condition of prosperity and peace called *Jannat*, or Paradise—a place of bliss.

# LAJNA AND KHUDDAM IJTEMAS BANNED IN RABWAH

We have been notified by our London Headquarters that the Ijtemas of Lajna Imaillah and Khuddamul Ahmadiyya were scheduled to be held in Rabwah, Pakistan, from Nov. 9-11, 1990. The District Magistrate Jhang had permitted the use of loudspeakers in these gatherings. However, on Nov. 8, the Resident Magistrate Rabwah notified the Nazir Sahib Amoor Aama that **not only the permission to use the loudspeakers had been withdrawn but also a ban had been imposed, under section 144 PPC, on holding any type of meetings or gatherings of the Jamaat in Rabwah.**

Please make the local press, Human Rights Organizations and your Senators and Congressmen aware of this high-handedness on the part of the government of Pakistan.

Send your comments/suggestions and activity reports to the Human Rights Committee in Washington, DC.

# IAIN ADAMSON WRITING ABOUT THE FOURTH KHALIFA

In 1982 the 148 members of the Electoral College who had reached Rabwah had gathered in groups inside the mosque of Mubarak—the Companions of The Promised Messiah here, members of the Sadr Anjuman, the main organization of the Movement, next to them and members of the Foreign Missions there. But all the groups intermigled at the edges.

Many names had been mentioned as that of the next khalifa. But now, explained Mirza Mubarak Ahmad, there was to be no discussion, no eulogies of any candidate or debate about reasons for voting for one candidate or the other. They were there to elect a new khalifa and God would guide them in the election. There was, therefore, no point in useless discussion. All that was needed was the proposal of the name of the person who they believed should be the next khalifa.

As he explained these points there was a constant hum of excitement. Zafrulla Khan was to describe vividly the intense excitement that pervaded the mosque during the election. He was also to describe equally vividly, but with less enjoyment, the overpowering heat that they suffered even inside the cool of the mosque. Leanly built at any time but now also shrivelled and frail with the advance of years, Zafrulla Khan wore only a vest, shirt and baggy shalwar trousers, but nevertheless he was soon dripping with perspiration. His clothes, he recalled, were soaked—almost as though they had been dunked in a bucket of water.

Voting was to be done by raising a hand and certain members were detailed to count the hands and act as tellers. Mirza Mubarak Ahmad then asked for the first name.

Immediately a group of some fifty people shouted out a name.

Then Mirza Mubarak Ahmad asked for another name.

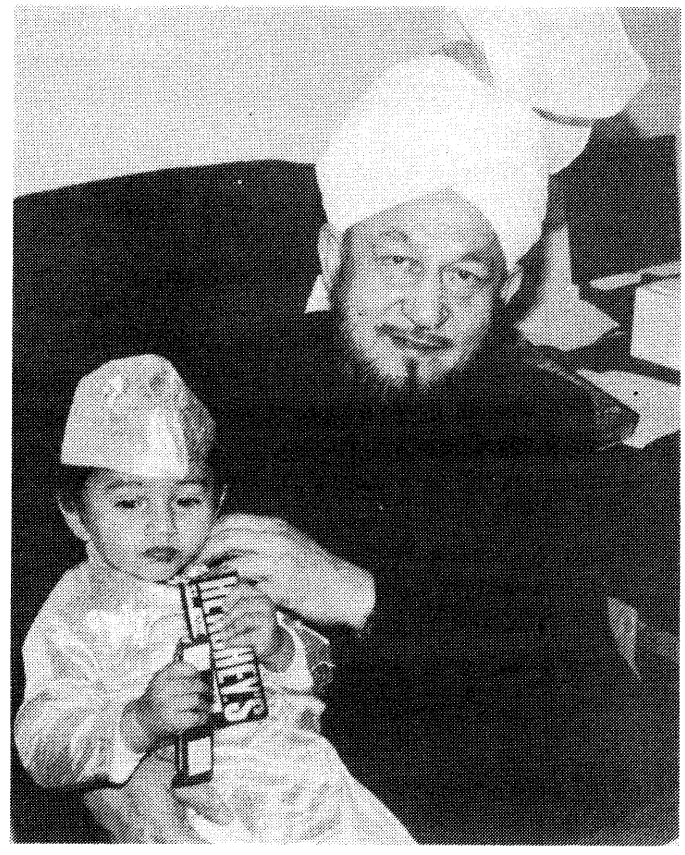
Again there was a sudden shout from a group of electors.

He asked for another name.

Again a name was shouted out.

He asked for another name.

This time there was silence. The choice of the new Khalifa would be from these three names.



Mirza Mubarak Ahmad then said they would vote on the first name. The hands were raised. The tellers counted and went forward to give the results to Mirza Mubarak Ahmad.

He stood up and motioned for complete silence and the hum of noise died away. There was no need for any further voting, he said. Mirza Tahir Ahmad was now the Fourth Khalifa. Out of 148 electors 130 had voted for him.

There was a great frisson of excitement and noise, but it quietened as Tahir stood erect and took the oath that would forever transform his life. For some 10 million people all over the world he was now no longer as other men.

He was A Man of God, a man to whose prayers God listened with special attention and affection, a man who could not only show the way to salvation but light the path. He could not only comfort the sick and the dying, but, if God so willed it, he could also cure the

sick and the dying.

He was a man whom God would guide from now on in every decision he made. He might make a wrong decision, but God would ensure that the initial wrong decision became the right decision in the end.

When he later tried to recall his emotions at the time of the election, the Khalifa said, "We were all so conscious of the importance of the occasion that I do not think anyone paid any attention to who was proposing whose name. I certainly did not. When my name was mentioned it was at the beginning. I can't describe my feelings of deep concern and embarrassment. I was so embarrassed that I ceased thinking.

"I had thought of only one person who I thought should be the Khalifa. This was my elder brother, Mirza Mubarak Ahmad. He was much older than me and had worked in far more important positions than I had done and was far more respected. His name stood out to me as the man who whould be the next khalifa.

"Then suddenly I was the khalifa."

The new khalifa took the oath in Urdu and read it in a firm voice.

"I swear by the Omnipresent and Ever-Living God that I have certainty of faith in the Khalifat-i-Ahmadiyya and I consider all those who are against the Ahmadiyya Khalifat to have strayed on to a wrong path. I shall do all in my power to ensure the continuation of the Ahmadiyya Khalifat until doomsday itself and I shall strive with all my will to bring the message of Islam to the far corners of the earth.

"I will look after, for it will be my duty, the rights of all people, no matter their station or condition in life, be they rich or poor and humble, man or woman. With all my heart and with all my strength and with the help of the Movement I shall seek to bring the blessings and knowledge of the Holy Quran and the Traditions of the Holy Prophet to all people throughout the world."

The Khalifa now announced that bai'at, the covenant of allegiance, would now be taken.

"For that purpose I wish that my hand should be covered by the hands of a distinguished companion of The Promised Messiah," he said and he motioned to where Zafrulla Khan was sitting in his chair at the back of the mosque among the shoes.

Zafrulla Khan did not hear the Khalifa's words but suddenly a way was cleared for him and he found himself propelled almost too hurriedly to the front of the mosque. Hands helped hold him upright. He said later that in the crush someone stood on his left foot and it felt almost entirely numb.

The Khalifa took the old man's hand gently and then held it very firmly. Other people put their hands over their hands. And those whose hands were touching the hands of the Khalifa held the hand of another and each of them held the hand of another person until all 148 members of the College formed a human chain so that all took the covenant together.

The voice of Zafrulla Khan was low and trembling as, overcome by emotion, he repeated the oath that he had first given to The Promised Messiah, then to his first successor, Noor-ud-Din, his second successor, Bashir-ud-Din, his third successor, Nasir, and now to his fourth successor, Tahir.

"To have known and lived in the time of The Promised Messiah and then to have lived long enough to know these four great men who were elected his successors, has been a wonderful gift from God," he said later. "God has been very good to me." ...

Outside the crowds had realised that the decision had been taken. Even in the mosque they could hear the noise of the people outside.

The three doors of the mosque were now flung open and, despite the efforts of the guards, the crowd outside moved like a human sea into the mosque, almost overwhelming those inside. The name of the Khalifa was known and shouted.

Then shouted again and again until the noise grew deafening. Everyone wanted to take the oath of covenant with the new Kahlifa and men unwound their turbans so that more and more people could be linked to their spirtual leader and spiritual guardian, the man God had chosen for them.

Again and again the Khalifa gave people the oath of the covenant. He had been wearing an ordinary astrakhan hat of lambskin—known popularly as a Jinnah hat because of its association with Muhammad Ali Jinnah, the founder of Pakistan—but now suddenly a roar went up.

One of his followers was approaching carrying the white starched pugree with the gold centre that had become the traditional headwear of the khalifas. The Khalifa put it on among much excitement and continued taking the oaths of covenant.

After two hours the Khalifa announced that everyone should now disperse. The funeral prayers for the Third Khalifa would be held at five o'clock so everyone should now leave the mosque and go to the graveyard of the faithful, the Heavenly Graveyard, and form into lines.

He himself returned to his home. There he was to take the oath of covenant of his wife, his daughters and other near relatives. But first he took the covenant of his great aunt Amatul Hafeez Begum, the last surviving daughter of the Promised Messiah. Before he did so she took the silver ring which had become the sign of the khalifat, and slid it on the third finger of his right hand.

On the emerald of the ring The Promised Messiah had had inscribed the revelation God had given him: *Is God not all-sufficient for His servant?*

### THE LIGHT IN THE MORNING

The Khalifa's capacity for work had always astonished those who had anything to do with him. Now that he was the khalifa they were even more astonished. In the hour before dawn he crossed from the Khalifa's residence to the adjoining Mubarak mosque for the morning prayer. In some months of the year that meant 5:30 a.m. Afterwards he walked in the garden and then breakfasted. He was in his office immediately afterwards when he and the night watchman were the only people in the building.

A thousand people worked full-time in the headquarters of the Movement, a hundred of them being his personal secretariat. They would arrive around 9:30 a.m. and begin to open, classify and number the letters that arrived for him every day from all over the world. The smallest number that arrived was around three hundred. Usually it was around a thousand letters.

First there were the official reports of Amirs and missionaries and of committees and other organizations. They reported on what was happening in their area, adding in background detail about political events, the economic situation, the problems facing the Movement so that the Khalifa could evaluate the reasons why they had made certain decisions or reached certain conclusions.

But every day there were hundreds of personal letters from people seeking his help either in prayer, by advice or by the dispensing of a homeopathic medicine. His secretaries prepared summaries which were attached to each letter so that he could either act on the summary or, if necessary, read the entire letters and decide on a fuller or different course of action.

He was soon to sanction a major investment in computerizing their records in order to speed up administration and further investment in an audio tape dubbing unit so that recordings of his Friday sermon could be sent to every Ahmadiyya mission within 24 hours. He himself did not use a tape recorder or even dictate letters to a secretary.

Instead he noted cryptically how the letter should be answered. It was a long process, a physically exhausting process, but it was the way that he had come to work and how he got to know of people whose careers and families he could recall, to their astonishment, years later.

To one man, a physician, he was to say fifteen years later that they had met on such and such a street when he was with his brother. The physician was to emerge and ask people wonderingly how to Khalifa, who might meet sixty people a day, could even have remembered his name and face far less where they had met. Their encounter fifteen years ago, he said, had been brief and not very important.

His staff shook their heads. They did not know how he did it. Of course, they gave him briefings whenever possible, but it was his immediate personal recall of a person's face and then the circumstances in which they had met and details about his family that was astonishing.

When he was asked about this the Khalifa pondered a moment and then admitted that he did not know. He had not consciously worked at any kind of method for remembering faces and names—he just did it.

In most Muslim families the Quran is read after the morning prayer, but the Khalifa said that he now usually reads it after the Tahajjud prayer at around 3 a.m.

"It is a very peaceful time, no disturbances, no noise, perfect silence. So that is the time I normally read the Holy Quran. I read it with deep concentration.

"Normally I devote half an hour or an hour to regular study, but when I am pondering over a question I find I have to study other chapters and relevant verses. And if I have some free time during the day then I will read the Quran regarding some subject I am investigating and so enlarge my knowledge in the light of the Holy Quran."

The subjects he chooses for his Friday sermons are usually suggested by his reading."Sometimes there are verses which are so appropriate to the thought vaguely forming in my mind that suddenly what I should say dawns upon me immediately. Suddenly everything is clear.

"So that is why in most of my sermons I give reference to those verses and people have sometimes asked how I came to choose such an appropriate verse. Well the fact is that it is the other way round. The verse chose me as an instrument to express the truth that it contains.

"Sometimes events force me to speak on a certain subject—something momentous has happened in the world, there has been bad news or good news. Otherwise I have a general plan of things I want to say in the future. I want to tell Ahmadis what I like and what I dislike and how I expect an Ahmadi to behave in certain situations. Sometimes, but not very often, I receive a letter and the contents suggest a subject. It is then that I will ponder on it and study the Holy Quran."

Each day he ploughed through mountains of work, refreshing himself only with his periods of private prayer before he walked over to the mosque for the other daily prayers. When his staff had gone the Khalifa worked on until just before his evening meal was ready. Then he filled a holdall with the letters that he had not managed to read and annotate and took it with him to his home.

When his evening meal was finished he went to his study where he had left the holdall and started work again. After the evening prayer he sometimes watched a television news program before going to bed. He is reluctant to discuss how many hours sleep he has a night.

Once, in London, when he was questioned by some Ahmadi girls as to how early he rose to start work, a young boy piped up, "I can tell you. He gets up at three in the morning because that is the time the light goes on in his house. I have seen it when I was with my uncle on guard duty."

The Khalifa replied, said the man who told this story, "I see that I will have to talk to your uncle if you are going to give away my secrets."

It is now usually understood that he sleeps only for three hours a night. He has two half-hour naps during the day—one in the afternoon, the other between 6:30 and 7. "I have an alarm system inside me which wakes me up when I want to get up."

The contents of the holdall were thus always back on his secretaries' desk when they arrived in the morning. The same routine went on day after day, except on Friday, when he finished preparing his sermon.

It continued even when he was visiting missions in other countries. One of his guards said that when they were in Scandinavia, the Khalifa had worked constantly in the car while they were travelling. Once they had missed a ferry and it looked as if they would not be able to find anything to eat nor a place to sleep. The Khalifa had told them to do what they could and carried on working unperturbed until they found an hotel which could accommodate them.

Nor is he overly particular about eating in restaurants which are suitable to his status. Once, on a tour of Britain, he was in the city of Aberdeen. His entourage were debating which restaurant they should go to when they noticed he had disappeared. Two doors along was an ordinary fish and chip shop and they found the Khalifa inside. "I've ordered fish and chips for everyone," he told them.

His humility to his followers, his lack of self importance, became legendary. At the age of a hundred, Muhammad Hussain, the sole surviving Companion of The Promised Messiah came to an annual gathering in Britain at the special request of the Khalifa. The old man was collected at London airport, driven to the London Mosque then helped very carefully into the waiting room outside the Khalifa's office.

Mr A. M. Rashed, the Imam, picked up the telephone intercom and told the Khalifa that Muhammad Hussain had arrived. The Khalifa merely said 'Thank you'.

"I was a bit surprised," said Mr Rashed, "because I had expected him to tell me to bring in Mr Hussain immediately. But even as I was putting the phone down the Khalifa's door opened and the Khalifa strode across to the old man.

"It is for me to come to you, Sir. Not for you to come to me," he said.

A few weeks after he became Khalifa he also abandoned the stick that had become the Khalifa's staff of office. "I can't be bothered carrying a stick around with me all the time," he said.

The Khalifa's reading speed is very, very fast. "I don't know what speed it is because I have read so much I now read very quickly."

Even so he was soon to find that he could not keep up with books he wanted to read and the information that he felt he should have. His solution was to hand the books and magazines to people whose opinion he would have finally sought and ask them to read them for him and to 'flag' the pages where they thought there was something that would be of especial interest to him.

Did he sometimes think that he worked too hard?

He replied, "I think, with the grace of Allah, that I have the capacity to work hard because I am trained to work hard."

(*A Man of God*, by Ian Adamson, George Shephard Publishers, London, 1990, pp. 97-123)

# ANECDOTES OF THE COMPANIONS OF THE PROMISED MESSIAH

The Holy Qur'an mentions the devoted companions of the Holy Prophet of Islam (pboh) and also refers to another group who it states will appear in the latter days. In Chapter 62 verse 4, Allah says: *'And others of them who have not yet joined them...'*

Referring to this promise of God, the Promised Messiah said: *'Those who followed me sincerely, joined the ranks of the Companions.'*

And indeed these were to be the sweet fruit of the community of servants of God cultured and nourished by the one who himself was a true image of his Master, the Holy Prophet (pboh).

These pious individuals abandoned their worldly interests on the call of the Reformer of the Age and submitted to the Will of God at the hands of the Promised Messiah. They heaped everything they possessed; their lives, their belongings as well as their time, at his feet. All his companions shared a common commitment for sacrifice and devotion and each demonstrated this in his own individual style.

**Hazrat Maulvi Noor-ud-Din,** for instance, who was the first disciple and later his first successor, had migrated to Qadian upon the first hint of a suggestion from his master. Maulvi Sahib excelled in his love and obedience to the Promised Messiah to the extent that no matter what he was occupied with, the moment he learnt that the former was accessible, he would stop in the middle of a sentence or halfway through his meal, stand up and winding his turban and dragging his shoes, proceed to wait on him.

During one of his visits to Delhi, the Promised Messiah sent for Maulvi Noor-ud-Din from Qadian. The person sho dispatched the telegram worded it *"Come immediately. Ghulam Ahmad."* Maulvi Sahib received this message when he was in his clinic. He immediately rose and started to walk to the local horse carriage stand for the nearest railway station at Batala in order to catch the next available train for Amritsar and onwards to Delhi. He literally obeyed the instruction 'immediately' and did not waste time in changing, collecting essential luggage or even personally saying good-bye to his family. The next morning he presented himself before his master in Delhi.

On another occasion, a Hindu notable requested Maulvi Sahib to accompany him to Batala in order to examine and treat his ailing wife. Maulvi Sahib asked him to obtain the permission of the Promised Messiah for him to leave Qadian. He got the permission but it was time for late afternoon (*Asr*) prayers and after the service, the Promised Messiah casually asked Maulvi Sahib if he would be back the same evening. 'Yes Sir' was the reply. He went to Batala and after seeing the patient, decided to return. By this time it had started to rain and the downpour was so profuse that there was water everywhere with deep pools and puddles all over the uneven track from Batala to Qadian.

His hosts tried to persuade him to postpone his departure until the next day but he would not agree. He insisted that he would leave immediately and travel to Qadian even if he had to walk all the way. In fact, that is exactly what he did. Covering part of the way on a horse cart, most of it he waded through pools of water on foot, wounding his feet on submerged bushes of thorns, brushing along the hedges in the dark and undeterred by the danger from robbers and ruffians, he reached Qadian in time for the dawn prayers (fajr). After the prayers, the Promised Messiah inquired, 'Did Maulvi Sahib come back last night?' and before anybody could speak, Maulvi Sahib stepped forward and submitted 'Yes Huzoor, I am here' and did not even utter a word about his difficult journey.

It is no wonder that the Promised Messiah praised this most distinguished disciple in glorious terms in several places in his writings. In one couplet he wrote: *'How excellent would it be if every member of the community were to become a Noor-ud-Din. So would it be if every heart were filled with the light of truth.'*

**Munshi Zafar Ahmad** was one of the most devoted of a trio from Kapurthala; the other two being Mian Muhammad Khan and Munshi Arrorey Khan. Once, Munshi Zafar Ahmad was in the presence of the Promised Messiah at Ludhiana when the latter asked him if his Kapurthala jama'at could raise Rs.60 required for the publication of a pamphlet. Munshi Sahib replied in the affirmative and rushed to his town where he sold a piece of his wife's gold jewelry.

He presented the amount to his master without mentioning anything to anybody or letting Hazrat Sahib know how the money had been raised. A few days later, Munshi Arrorey Khan was in Ludhiana when the Promised Messiah, by way of appreciation, remarked what a great service his Kapurthala Jama'at had rendered by contributing the money when it was

urgently needed. It was only then that the other members of the Kapurthala Jama'at knew of Munshi Zafar Ahmad's sacrifice.

However, Munshi Arrorey Khan resented the secrecy of the noble deed of his friend and did not forgive him for the next six months because he had deprived him of the opportunity to share in the sacrifice.

When the Promised Messiah visited Sialkot in 1904, many of his companions traveled with him. Opposition at that time was at its height and his opponents would not only hurl filthy abuse at him but also manhandled and beat up his followers wherever possible.

At one time, an elderly companion of the Promised Messiah, **Maulvi Burhanuddin** of Jehlum was cornered by hooligans who pushed and knocked him around. One of the hoodlums sat on him and the other fetched some cow dung and pushed it into Maulvi Sahib's mouth. In the meantime, some Ahmadis learnt of this and rushed to his rescue. The ruffians left him and ran away. When Ahmadi friends helped Maulvi Sahib up, he spat out the filth, cleaned his mouth and was heard saying, 'Glory be to God, how fortunate I am to receive such favors from God. Had there been no prophet now, how could I have tasted these bounties. In 1400 years after the Holy Prophet (pboh) no one has ever had a chance to receive such gifts from God... Holiest of Holies.'

**Maulvi Abdul Karim,** an eminent scholar and an early disciple, had migrated to Qadian to be close and ever ready for the service of his master. The Promised Messiah put him up on the second floor of a house adjoining his own. In 1905 Maulvi Sahib suffered from a carbuncle sore that proved to be fatal. He was in great pain and had become very weak. He could not go out and meet the Promised Messiah for some time. The more he suffered in agony of the disease the more painful was his sense of deprivation from not seeing his beloved for so many days.

Sometimes, during spells of semi-consciousness, he would imagine that he was outside Qadian, so he would beg his wife to arrange some carriage so that he could travel to Qadian and feast his eyes on the face of his beloved.

The Promised Messiah knew about his predicament and his desire to see him but, because of his own sensitive nature, thought that he will not be able to witness Maulvi Sahib's anguish and would in turn suffer pangs of head pains himself. He would enquire about Maulvi Sahib's condition regularly but would not have enough courage to visit him.

# CALENDAR OF EVENTS

## 1991

| | | |
|---|---|---|
| Jan. 6 | Presentation of New Year's Prog. | Local |
| Feb. any day | Musleh Mauood Day (Historical Feb. 20) | Local |
| Mar. 9 | Masih Mauood Day (Historical March 23) | Regional |
| Mar. 17 | First Day of Ramadhan | |
| Apr. 15 | Eidul Fitr | |
| April 26-28 | Majlis Shoora (Cleveland) | National |
| May 11-12 | Ijtema Ansarullah | National |
| May 24-26 | Ijtema Khudamul Ahmadiyya | National |
| June 2 | Khilafat Day | Regional |
| June 28-30 | Jalsa Salana USA Washington or Detroit) | National |
| July 25-28 | Summer School, Nasirat/Atfal | Regional |
| July 26-28 | Jalsa Salana, U.K. | UK |
| Aug. 23-25 | Ijtema Lajna Imaillah | National |
| Sep 29 | Seeratun Nabi Day‡ | Regional |
| Oct. 5-6 | Jalsa Salana Canada | Toronto |
| Oct. 20 | Religious Founders Day | Regional |
| Nov. 17 | Religions Conference | Regional |
| Family Day (Any convenient date) | | Regional |

‡ Additional Seeratun Nabi Days be arranged whenever possible

Dates for Local/Regional events can be changed for local needs.

# WHEN I BACAME AN AHMADIYYA MUSLIM

By Haggia Tahira Lateef

When I became an Ahmadiyya Muslim, I was going through much strife in my life. I was on the verge of a divorce at least three times per year for the prior three years before learning about Islam. I vaguely remember a co-worker speaking about what I now realize was some of the Islamic cultural traditions—something about how the women cover themselves. At another time, I vaguely remember some mention of Islam on TV, but at this time I was so caught up in my own personal strife, each day was a great struggle for me. And I'm speaking of a time span of a decade from approximately 1960 to 1971.

So much did I grow to know that something was greatly missing and much needed in this life of mine that I personally formed a small group of women from my neighborhood for the specific purpose of seeking, learning about various religions in order to find true religion. Apparently, I sensed there was one true religion. At any rate, we were in the process of visiting various churches, mosques etc. when one day after working at the Chicago Post office for nine years, I switched to the night shift, enrolled full-time at the Chicago State University—finished two years of work in one year—along with becoming a member of the National Honor Society in education. *Alhamdulillah.* But, before graduating, I was introduced to Ahmadiyya at the Chicago State University in 1971. During a student conference, literature was passed out to any student that accepted it. Of course, I wanted this literature badly.

The literature ran out, so I gave my name and address so I could receive any literature when available. Finally, I received two or three pieces of literature —including the Holy Quran. I started visiting the Mosque at 4448 S. Wabash Ave., Chicago, IL—the oldest Mosque in the United States. I read the literature with great interest—not always completely understanding everything, but never opposing what I read. We (the women's group) visited this mosque for the first time about April or May, 1971.

From the moment I put my foot inside this Mosque, I was in complete awe. The people were so polite, well-mannered, nice, clean, pious-acting, attentive and helpful—and most of all, when they prayed, they bowed down with heads touching the floor. The Mosque was very clean and simple, non-pretentious. This, along with reading the Teachings of the Holy Quran, The Philosophy of the Teachings of Islam, and other literature, and discussing Islam with the various sisters that attended the Mosque, had a great and positive effect on me. So, I started attending regularly but none of the group of women ever attended again with me—a relative did once (one of my sisters). I found everything to my liking and so I signed the Bai'at in the spring of 1971. *Alhamdulillah.* I started studying prayers and the Holy Quran led by the Imam on Sundays—Bro. Abdul Karim was the Imam. I am grateful for this period and to Allah and to all the sisters that contributed to helping me during this period.

Finally I was divorced (the ex-husband was Roman Catholic) and the situation was most problematic. I married an Ahmadiyya Muslim in 1973, relocated to New Jersey and we had a son in 1975. All praise to Allah.

My life after becoming a Muslim has been as different as day and night. From the very beginning, I've had peace, change of heart, certainty of faith, and great visual changes. Old friends and family question me greatly, even now, about these differences. I act differently, look differently, and I am different—and all for the best. *Alhamdulillah.* I have learned that real values—not material values, but real values—are with Allah. I have prayed and continue to pray to Allah and remember Allah often.

By the grace of Allah, I made Hajj (Mecca) in 1973, our family has attended Jalsa Salana four times from 1977-1980, and I attended mosques in Hyderbad and Calcutta, India, Ghana, Saltpond and Lagos, Africa, Zaire, Nigeria, Spain, Canada, and various U.S. Ahmadiyya Mosques. And I pay a special tribute to all Ahmadiyya Sisters—in Sisterhood—they stand out. The hospitality and care shown by the various Jamats that I have visited are outstanding. And I love the Jamat and the Mosques.

I have survived the cotton fields of Mississippi, the ghettoes of Chicago and the travels of the world. I have had special dreams and outstanding visions. I have walked upon (at 3:30 a.m.) a hotel robbery (two people covered in ski-clothes and masks with large revolvers in hand), I have stepped off a bus in the middle of a storm, in the pitch of night with no one else in sight and a man stepped out of the dark shadows of a building—looking directly at me and crossing directly in my path to apparently bother me in some way, but in a split moment a light went on in the apartment—I

waved—the man looked up, very surprised, and kept going. I have looked around and found someone tipping and about to attack and Allah came to my rescue once again. And Allah the Gracious, the Merciful, has allowed me to wash and keep the mosque clean in Nigeria for almost a year, and to fast three days a month for a year. I donated all the gold I owned in 1985, and became a Moosi while in Nigeria. All by the Grace of Allah.

Allah, as you can see, has been most gracious to my family and me. He has extended bounties too many to count. And still, I struggle to become an even better Muslim and I struggle to live up to the commandments —at least 700—in the Holy Quran. I am eternally grateful to Allah and to His servants. I am convinced of the facts and truths of Islam. The spiritual teaching of the Holy Quran, the messengers, and the revival of Islam—as has been shown by the truths of the Torah, the Bible and the Holy Quran and then the Prophecies attributed to the Holy Prophet Muhammed (peace be on him) to the advent of the Mahdi and the Promised Messiah, (peace be on him) and the prophecies of the Promised Messiah. It is a mercy and a blessing to witness the celebration of 100 years of Ahmadiyya Movement in Islam. I humbly pray to Allah:

*"O, ye men, if you are in doubt as to my religion, then know that I worship not those whom you worship beside Allah, but I worship Allah alone Who causes you to die, and I have been commanded to be of the belivers..."* The Holy Quran (10:105).

All praise is to Allah, Lord of all the worlds. Ameen.

# AHMADIYYA CENTENARY PRAYER TO ALLAH

## (1889-1989)

(Compiled by Haggia Tahira Lateef)

Oh Allah—The One—The Highest—The Great

By Mohammad—The Messenger
By The Perfect Book—The Holy Quran
By your signs—of Day and Night
And by the hereafter.

From a cry in the wilderness of civilization
We praise You and You alone, Allah
We pray—showers of blessings for Mohammad
and his companions

We pray for: The Martyrs
The Believers
The Faithful
The Steadfast
The Orphans
The Sick
The Oppressed
The Oppressor

By Islam! Oh Children of Ahmadiyya!
Be submitted
Follow the Guidance
Prosper
Carry the Banner of Islam
Don't forget the cry
Be on guard
Strive hard
Submit completely

Oh Allah! We pray for:
Purification
Eradication of displeasure
Humbleness
Forgiveness of sins
Wisdom, knowledge, spirtual development,
Protection from evils
And that You may be with us always.

And we glorify You much Allah—the Honored.
And we do good works.
Our love for You Allah is forever, we fear You.
We are believers, we are Muslims.
We pray and cry for mercy.
We prefer the hereafter.
Please protect us from the fire.
And we pray for Firdous Paradise.

And as we cry and pray—we pray to:
Hold fast in the light of Allah
The Holy Quran
And by the Prophet Muhammad
By the Promised Messiah
By Ahmadiyya Muslims—over 10 million strong
You've created us in the best make
Oh Allah! We pray that You may accept
Our most humble prayers.
Your message has reached the corners of the world.
We pray to continue to be guided in the right path
And in the path of those who have not gone astray.
We love all, hate none.
All praise is to Allah—Lord of all the worlds.
Mohammed is His messenger
And the Promised Messiah has come.

# EAST AFRICAN LEADERS AND A MUSLIM FRIEND

By C. Naseer Ahmad

Africa has been gifted with a lot: natural beauty, valuable minerals and unique leaders—Nelson Mandela captured the hearts and minds of millions around the world. His temperament and the aura surrounding him befits the natural beauty of Africa.

Like Mandela there were other champions of freedom. Not all had a princely past.

In the early 1960s, when Mandela was sent to prison, a former Kikuyu herdboy called Kamau wa Ngengi made a triumphant return from prison. This man had many names: Mzee—the father, Jomo Kenyatta, Johnstone Kamau, Johnstone Kinyatta and so on.

Like his many names, Jomo Kenyatta had many friends. One of these friends was our Missionary-In-Charge Sheikh Mubarak Ahmad, a Pakistani Muslim born in Multan.

In the 1930s, Jomo Kenyatta established an independent School System, in his quest for freedom for Kenyans. He needed teachers. Sheikh Mubarak, then 24 years old was eager to help. His zeal got Kenyatta interested. Soon they would meet often at the 'Blue Room'—a cafe in Nairobi.

Sheikh Mubarak taught religiously in Kenyatta's Schools. He made many friends and benefitted many people. His students took keen interest and were eager to get education through a beloved teacher. One such student was Julius K. Nyrere—later the President of Tanzania. Nyrere still holds his teacher in high regard.

A number of factors contributed to Kenyatta's growing friendship with Sheikh Mubarak. Foremost was Sheikh Mubarak's ability to mix with the common man. Often Sheikh Mubarak travelled with truck drivers to distant parts of Kenya. He mastered the command of Swahili. Almost single handed, Sheikh Mubarak managed the translation of the Holy Quran into Swahili.

The friendship of Kenyatta and Sheikh Mubarak grew stronger when Kenyatta was imprisoned by the British. Kenyatta's jailers banned the distribution of Islamic literature to prisoners. But the Bible was allowed. This was unfair to Sheikh Mubarak. He protested and successfully had the ruling overturned. Consequently, Kenyatta had access to the Holy Quran.

On the eve of Kenyatta's release from prison, three Muslims of Indo-Pakistan origin (Pir Bhai, Khawaja Zafr-ud-din and Dr Yusuf) came to congratulate him. These men gave him a gift of the Holy Quran—translated in English. "Wait a minute," said Kenyatta, who went into his prison hut. Moments later, he emerged with a copy of the Holy Quran (a gift from Sheikh Mubarak)—translated in Swahili. "I often refer to this", said Kenyatta.

Like that of Mandela, Kenyatta's release from prison resulted in tumultuous gatherings and celebrations. One evening Kenyatta took Sheikh Mubarak to his room for private conversation.

"Did you expect so much respect?" asked Sheikh Mubarak.

"No! Never!" replied Kenyatta. "I never thought I would come back alive," he added.

You are a lucky man and God has given you so much," said Sheikh Mubarak and then he requested from Kenyatta; "Promise me one thing."

"What is that my friend?" asked Kenyatta.

"That you will do justice to your people—regardless of ethnic origin, race or religion." Sheikh Mubarak added.

At this point Jomo Kenyatta, put his arm around Sheikh Mubarak and said: "I promise I will do so." Kenyatta then confided with Sheikh Mubarak: "Whenever I need guidance on substantive issues, I study the Holy Quran. I have studied it three times and I am planning to read the fourth time."

In one public rally, Kenyatta handed over the microphone to Sheikh Mubarak to address his people. This was a testimony of the faith Kenyatta had in his Muslim friend.

# RUSSIAN ELITES VISIT BAITUL HAMEED MOSQUE

A team of 14 medical doctors highly placed in the Soviet Government hierarchy of ten different regions located in the far-east Siberia area of the USSR visited the Western United States to study and explore the health systems prevailing in our country.

Bechman Instruments, Inc., hosted these officials. Our General Secretary. Mr. Anwar M. Khan was appointed Secretary to the host committee for these officials. By the grace of God, the guests accepted his invitation to visit Baitul Hameed Mosque.

All these visitors assembled in the main lobby where Mr. Anwer Khan gave a presentation of the global efforts of Ahmadiyyat through a world map, where our missions are displayed with flickering lights. Mr. Khan described the missionary activities of the Jamaat, introduced the Founder of Ahmadiyyat, Hazrat Promised Messiah, peace be on him, and his successors, whose portraits are displayed on the East wall of the lobby. A Russian lady continuously translated his explanation into Russian while Mr. Juan Carlos presented Spanish translation.

Verses of the Holy Quran were recited in Arabic. Dr. V. A. Ladis, Director General Health of Aeroflot, presented the Russian translation of these verses, reading from the Russian translation of the Holy Quran just published by the Ahmadiyya Movement. Hearing the Russian translation by a Russian scholar created a profound effect on the audience. For the first time in our Mosque, a Russian presented the Holy verses. Mr. Khan could not help but raise *Naara-e-Takbeer* which was well responded by the audience. Dr. Yubero then presented the Spanish translation of the same verses, and again Takbeer was raised.

Mr. Khan then introduced the guests, who were: Mr. F.D. Cherov, Dr. V.A. Rogozhnikov, Dr. N.A. Dudko, Dr. A.I. Vialkov, Dr. V.A. Ladis, Dr. N.G. Yurasev, Dr. and Mrs. Sabas Carao, Dr. Yubero, Mr. and Mrs. McCartey, Mr. Van Carlos Yubero, Mrs. Helen Charney and Ms. Magaret. Mr. Khan then introduced Mr. Inamul Haq Kauser, Mr. Rahmat Jamal and Dr. Hameedul Rehman.

Subsequent to the introductions, Mr. Khan presented a short speech to welcome the guests and introduced Islam. He related the fundamental cardinals of Islam, the Islamic creed and its meaning.

He also related a famous Hadith in which the Holy Prophet (pboh) very clearly announced that no Arab has any superiority over a non-Arab. Mr. Khan dramatically emphasized that no American has any superiority over a Russian and no Russian has any superiority over an American, and that all are equal. Then he requested the translator to repeat to the Russians 3 times: WE ALL ARE EQUAL.

Mr. Khan then described the historical fact that Islam flourished far and wide and then its decline started. It is at this time that God sent the Promised Messiah to revive Islam. The name of the Messiah and Mahdi of the age was Mirza Ghulam Ahmad Qadiani who was the star champion of Islam. He also related one of Hazrat Ahmad's prophecies concerning the fall of the Russian Czar which was beautifully fulfilled in 1917. He then asked the Russian guests to attest that the prophecy was fulfilled and they all nodded their heads in the affirmative.

Mr. Khan also related another prophecy of Hazrat Ahmad's second successor who predicted in 1945 that 45 years hence, a major cataclysmic change would occur. Today is 1990, said Mr. Khan, and this prophecy has also been fulfilled by the introduction of Perestroika and Glasnost!

To this factual observation, he dramatically requested all the guests to attest the fulfilment of this prophecy by standing up in recognition of the fact that the prophecy has indeed come true.

Finally, Mr. Khan related one more prophecy of Hazrat Ahmad in which he foretold that a great majority of Russians would be attracted to the beauties of Islam and would join the fold of Ahmadiyyat. This prophecy has yet to be fulfilled, said Mr. Khan, but would, *Insha Allah*, come to pass like the previous ones.

The next speaker was Mr. Inamul Haq Kauser who also offered a warm welcome to the honorable guests and suggested that this would be a memorable day in their generations to come. He suggested that mosques are the center of peace and tranquility. He then thanked them for their visit to our beautiful mosque and invited them to come again and again.

He briefly touched upon the philosophy of Islamic teachings regarding worship and Salat. All the honorable guests were presented with the beautifully wrapped gift of the Holy Quran translated in their native language and their wives received a centenary pen set. These gifts were presented by Mr. Inamul Haq Kauser and Bro. Rahmat Jamal.

Dr. V.A. Ladis, representing the Russian group, then addressed the session. On behalf of the group he sincerely thanked the Jamaat for the warm hospitality and the precious gifts. He stated that may his visit be the beginning of a long-term relationship between them and the Jamaat.

All of us truly feel at home at this mosque, said Mr. Ladis.

Dr Yubero of Spain also made a similar speech. He related that Spanish inhabitants not only are aware of Islam, but owe a great respect and homage to the Muslims who built their civilization. The mosques in Cordoba and Alhambra are the monuments which stand aloft to speak about Islam and Muslims in general. The inhabitants of Spain can never forget the services rendered by Muslims for their country at large.

Mr. Khan then directed the honorable guests to the Tahir Hall where refreshments were elegently served on well organized and decorated tables. All of these arrangements were organized by Mr. Jalaluddin Ahmad and Majlis Khuddamul Ahmadiyya. Expenses were paid by Ch. Jalaudin. May Allah bless them all.

The Deputy Chairman of the Russian Council of Ministers stood up and spoke thus: "I am deeply moved by the presentation and hospitality of your organization. May Allah truly bless you exceptionally for these services."

The Promised Messiah said:

"The same night I saw in a dream as if the scepter of the Czar of Russia was in my hand and inside it was hidden the barrel of a gun and thus it served two purposes. Then I saw that the bow of the King who reigned at the time of Bu Ali Seena (Avicenna) was in my hand and I had shot an arrow at a tiger. It appears as if Bu Ali Seena and the king were also with me." (Diary of the Promised Messiah, p.4)

Seerat-un-Nabi Conference in progress in Washington, DC, September 30, 1990.

# GRAND SEERATUN NABI CONFERENCE IN WASHINGTON

(Report prepared by Mian M.I. Wasim, Secretary, Public Relations)

By the grace of Almighty Allah, the Washington Metropolitan Jamaat had the honor to hold a grand Seerat-un-Nabi conference to commemorate the holy life and noble character of the Holy Prophet of Islam, Hazrat Muhammad Mustafa, peace and blessings of God be on him. This memorable function was held on Sept. 30, 1990 at the Holiday Inn, Crown Plaza Hotel.

Members of the Jamaat, under the leadership of Aamla and their President, Ch. Allah Buksh Sahib, had been working hard since the last couple of months to make this occasion a success. Printed invitation cards were distributed by hand to all the Muslim Embassies and various groups and individuals as well as the local media. News of the program were telecast several times. Appropriately worded advertisements were also published in the Washington Times and the Capital Spotlight. As a result, several calls inquiring about the conference were received by the Mission Headquarters.

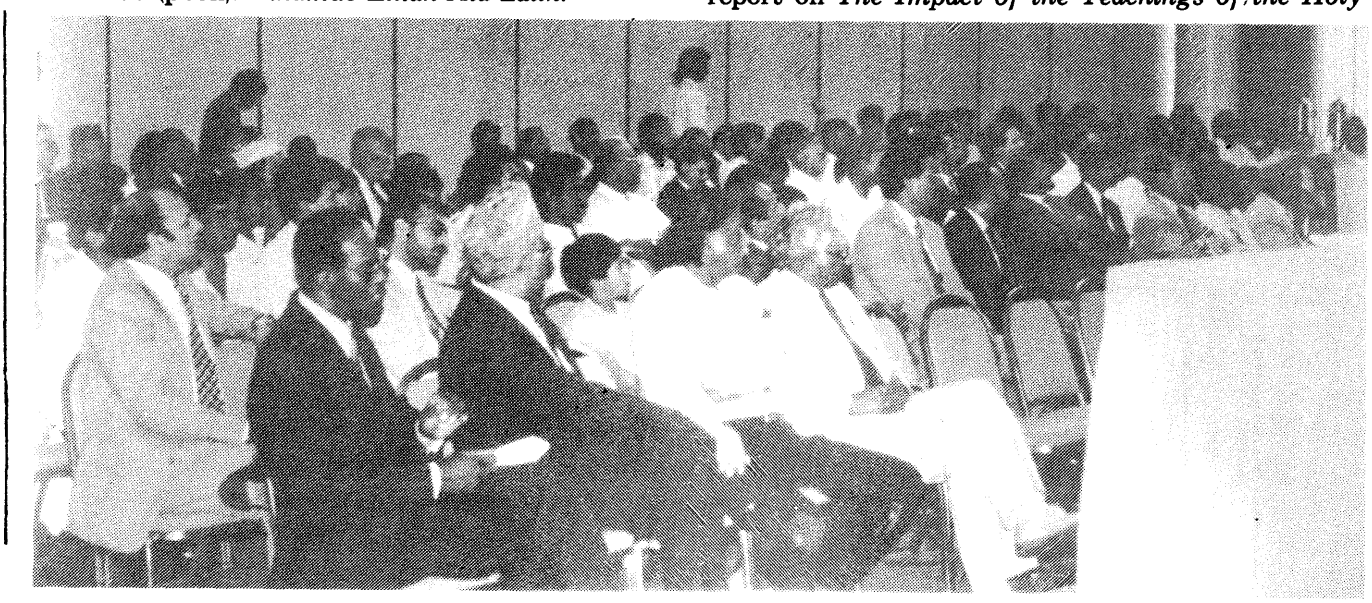
About 700 individuals including a good number of our friends from Pakistan, Egypt, Mauritius and other countries attended the grand function. A lot of our American Christian friends were also in attendance. All of them joined their Ahmadi Muslim friends in sending *Darood and Salams*—peace and blessings of Allah, thousands of times on the Holy Prophet Muhammad (pboh). *Alhamdo Lillah Ala Zalik.*

The proceedings began with the recitation of the Holy Quran by Dr. Naeem Ullah, followed by an English translation. In his opening remarks, the chairman, Sahibzada Mirza Muzaffar Ahmad, said that it is a distinctive feature of the Ahmadi Muslim Communities all over the world to hold Seerat-un-Nabi conferences every year.

The first speaker, Prof. Stephen Infantino, Ph.D., spoke on *The Relationship of the Holy Prophet of Islam With Other Religions.* In a well delivered speech, the learned scholar mentioned several incidents from the Holy life of the Prophet which clearly showed great tolerance of the Prophet (pboh) towards members of other religions and merciful treatment given by him. He also quoted frequently from books of the Ahmadi scholars which clearly defend the Holy person and the teachings of the Holy Prophet Muhammad.

Bro. Alhaj Munawar Ahmad Saeed was the next speaker who elaborated in a very scholarly way on the subject *Holy Prophet Muhammad and Justice.* He quoted several instances from the life of the Holy Prophet (pboh) proving equal justice for everyone on equal basis.

Prof. John Anderson, Ph.D., who teaches at the Catholic University of America, gave a scholarly report on *The Impact of the Teachings of the Holy*



A section of the audience at the Seerat-un-Nabi Conference

*Prophet of Islam on the contemporary society.* From his personal experience in several Islamic countries, he proved that the teachings of the Holy Prophet do have an everlasting impression on the men and nations of today.

Bro. Athar Malik melodiously recited a poem composed by Hazrat Mir Muhammad Ismail Sahib, a renowned companion of Promised Messiah

*Alaikas Salato Alaikas Salam*

This masterpiece has become legendary in the Ahmadiyya literature and is recited with great devotion at our Seerat-un-Nabi meetings. Indeed, our Amir (Chairman of the Conference) was so moved that he requested all the audience to say loudly the verses *Alaikas Salato, Alaikas Salam,* when they were reited by the young man. Indeed a very moving scene was so set-up that it is difficult to describe. Only those present can imagine the state of mind of the Ahmadi Muslims and their invited friends... saying praises of the Holy Prophet Muhammad and invoking blessings of Allah upon him. *Summa Alhamdo Lillahe Ala Zalik.*

The main speaker of the conference was our Missionary Incharge for USA, Maulana Sh. Mubarak Ahmad, who gave a very moving speech on the topic *The Holy Prophet of Islam—Mercy for Mankind.* In a very scholarly manner, he elaborated upn the injunction of the Holy Quran: *"We have sent thee but a mercy for mankind."* Quoting from various sources, he proved beyond doubt that the Holy Prophet of Islam was mercy and solace for everybody. Even non-Muslim scholars are compelled to accept this fact.

In his concluding remarks, the Chairman, Sahibzada M.M. Ahmad, gave a very moving and factual statement saying that it is a pity that inspite of his lasting, forceful and clear writings in extreme praise of the Holy Prophet Muhammad (pboh) in all his 80 books, the Founder of the Ahmadiyya Movement in Islam, Hazrat Mirza Ghulam Ahmad, is still depicted by a section of Muslim scholars as (God forbid) unbeliever and (God forbid) somebody undermining the high stature of the Holy Prophet. The Chairman eloquently and forcefully quoted several passages from the writings of the Promised Messiah, refuting these baseless charges. In fact, he proved beyond doubt that Hazrat Mirza Ghulam Ahmad took pride in being the greatest servant of the Holy Prophet Muhammad. The chairman also thanked all our guests and workers who had done a tremendous job to make this conference a huge success.

Sahibzada M. M. Ahmad, addressing the Conference

At the end of the speeches, Ch. Allah Buksh Sahib, President of Washington Metro Chapter, also thanked all the guests and invited all to have a happy time with soft drinks and tastefully prepared snacks. Everybody enjoyed the get together. Our guests got a chance to know more about our Movement. Indeed, a lot of them said that their misunderstandings were removed. A guest from Egypt, Dr. Muhammad Alfarly, mentioned to this reporter that during his long stay here in the United States, he has never seen such a well organized and grand function of Seerat-un-Nabi.

All praise be to Allah, the Lord of the Universe, Who gave us the opportunity to serve the cause of Islam and Holy Prophet Muhammad (peace and blessings of God be upon him). *Alhamdo Lillahe Rabbil Alameen. Wa Ma Taufikana Illah Billah.*

# LOCAL JAMAAT ACTIVITY REPORTS

**Los Angeles, CA:** Visit of Russian elites reported elsewhere in this issue.

**Milwaukee, WI:** Majlis-e-Amila met on June 9, 1990. On Tabligh, it was suggested that all the names that we have in our records be invited to a social function and given some literature and the book *Mirza Ghulam Ahmad of Qadian.* Khalid Walid and Abdur Rashid Yahya, Regional Missionary, went to Green Bay and Oshkosh Correctional Institutions. In Green Bay, they talked with Imam Rashid and in Oshkosh, with Al Amin. They left Huzoor's cassette tapes in the Oshkosh prison. We finished a program on Khilafat Day. It will be shown on MATA for 4 weeks starting June 10, 1990.

The Native Americans and the Ahmadiyya Movement in Islam sponsored a symposium that was held at the MATC Campus. This program was a success. The Milwaukee Journal newspaper wrote an article about this symposium.

**New Orleans, LA:** The New Orleans Jamaat held its monthly meeting on July 29, 1990 at the Mission House in Kenner. Lajna meeting was held separately. After recitation from the Holy Quran, a poem of the Promised Messiah and Dars-e-Quran, speeches were made on the *Moral Training of Children* by Ata Urrab, *Origin of Religion* by Farhan Ahmad, *White Minaret* by Umar Shams, and *Kashmir Committe* by Bashir Shams. Instructions and announcements from the Center were read out. It was decided that the elections for local office bearers will be held on August 19, at the Mission House. Complying with Huzoor's instructions, all brothers were requested to send telegrams to Iranian officials expressing sympathy for the victims of the earthquake. Pledges for donations were also made.

New York, NY: The Ahmadiyya Community is going through a tough period of oppression and injustice in certain parts of the world. Ahmadi brothers are being persecuted and they are sacrificing their all for the sake of their faith. We have to look at ourselves and see what we are doing? Are we giving our time, wealth and services for the cause of Islam? If we do not do it now, when will we do it? Kindly give your time to the Jamaat. Offer yourself for the service of the Community. Allah will reward you abundantly for your good intentions and deeds.

A leaflet *"Message of Peace" was distributed in large quantities. New York was going through racial and ethnic tensions recently and we came up with the Farewell Address of the Holy Prophet (pboh) in edited format. 32,000 copies were printed and on June 17, 1990, Khuddam and Ansar of New York went all over the city in teams and distributed the leaflet.*

*Our Jamaat was there to welcome Nelson Mandela on June 20, at the City Hall and the leaflet Message of Peace* was distributed there also.

The Khuddam and Atfal Ijtema was held on May 20, 1990. The opening address was given by Sheikh Bashirur Rahman, Vice President, Khuddamul Ahmadiyya USA. He emphasized on regular and congregational prayers and learning the translation of Salat. Competitions were held in recitation of the Holy Quran, Azan, Speech and Religious Knowledge, which was first oral in the form of teams and then individually a written test taken by every Khadim present. There was another question/answer session on General Knowledge in Islam. The answers were given by our Regional Missionary, M.A. Cheema, and our Talim-o-Tarbiyat Secretary, Mr. Hadi Nasir. After Asr prayers, a demonstration in Martial Arts was given by Zafar Suraleigh. Then there were game competitions in Soccer, 100 & 200 meter races and tug-of-war.

On June 13, Ambassador Hussein Manikfan of Maldive Mission to the UNO, accompanied by the 3rd Secretary and his wife, came to the Mission for a dinner reception. The Ambassador was given a tour of Baitul Zafar and introduced to Ahmadiyya Publications. He was impressed by the Ahmadiyya work of translation of the Holy Quran in many languages. His Excellency was provided with information on the Ahmadiyya work around the world in religious, social and educational fields. At the end he was presented with a gift of books and Centennial Souvenier. The Ambassador presented us with beautiful books on Maldive.

On June 14, Cheema Sahib and Mr. Salam Jamil attended a meeting of Holliswood Civic Association and met the neighbors and office holders of the Association. On June 9, there was a live TV program on Manhattan Cable TV which was viewed by residents of Manhattan, Bronx and Yonkers. The topic discussed was *Muhammad in the Bible and Jesus in the Quran.* Cheema Sahib and Bro. Abid Hanif were the hosts of the show. There were a number of calls by the viewers taken during the show. The tape of the above program was repeated on TV on June 30.

Two Christian priests had a dialogue with Cheema Sahib. Furhan Ahmad presented books to Queens Community College.

Hazrat Khalifatul Masih IV, after his West African tour of 1988, appointed a Board of Trade & Industry for the purpose of promoting trade and starting industries in African countries. Subsequently other boards were also set up on similar lines in various countries. A number of feasibility studies on different projects, like vegetable oil extraction in Sierra Leone, etc., have been made. This is to inform Ahmadi traders and businessmen that progress is being made under the Africa Trade and Industry scheme. If you are interested, you can take part in the further prosperity of the scheme.

**Washington, DC:** Seerat-un-Nabi conference reported elsewhere in this issue.

**York, PA:** Eidul Adhia prayers were held on July 3 at 10 am. About 100 people attended. Lunch was also served. Several non-Ahmadis also attended. Six people partook in the sacrifice of a cow.

Wakar-e-Amal was performed on the building next to the mosque for three hours. Window glass missing on the 2nd floor was installed. First floor hall ceiling in bad places was removed and plaster swept away. Two walls were scraped and cleaned of all loose paint. The roof was analyzed for repair. The points of entry of rain water were discovered. Roof and gutter replacement was determined to be extremely urgent. The amount saved in this session was $200.

The general meeting was held on July 22. Mr. Mubashar Ahmad, Missionary, Baltimore, presided and elections were held and results sent to headquarters for Huzoor's approval.

By the grace of Allah, two people entered the fold of Ahmadiyyat on July 29, 1990. We held a little tea party for them. Sheikh Mubarak Ahmad Sahib presided and led them through the initiation pledge. One of the initiates was a woman, the other a young man who followed his wife who had previously accepted Ahmadiyyat.

Mr. and Mrs. Javed Bhatti were blessed with a daughter on July 11, 1990. She has been named Tayyeba Javed by Hazrat Khalifatul Masih IV. Mother and daughter are doing fine.

# EDITORIAL

By the grace of Allah Almighty, you have received another issue of the Ahmadiyya Gazette. This issue is dedicated to the institution of Khilafat, a divine mercy which began with the Prophet Adam (peace be on him) and which has also been used to continue the covenants and administration established by the Holy Prophet of Islam, Muhammad Mustafa (peace and blessings of God be on him), and by the Promised Messiah and Mahdi, Hazrat Mirza Ghulam Ahmad (peace be on him). The myriad blessings of this institution are amply illustrated by the various writings contained within this special issue by and about the Khalifa Abu Bakr, Hazrat Khalifatul Masih I, Hazrat Khalifatul Masih II, Hazrat Khalifatul Masih III (Allah be pleased with them all) and the Khalifa of the age, Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV (may Allah always be his helper).

In an interview three years ago, Mr. Ian Adamson (author of the books: *Mirza Ghulam Ahmad of Qadian* and *A Man of God*) spoke of the Khilafat as understood and practiced by Ahmadi Muslims:

"They are highly organized and highly disciplined. They are very generous in giving their money to the Movement. It is a Movement which seems not to have lost that first flush of enthusiasm that revitalization Movements in religion usually have... When I ask them the reason for their enthusiasm, they say it is because they have the living presence of the Khalifa. They feel that this enthusiasm, this level of dedication, would not persist were it not that they have a divinely guided leader who handles almost all the ongoing affairs of the Community... I simply do not know how a simple human being has those resources of energy to attend to all the minutest details of a worldwide Community, but so it is."

In the midst of a world filled with amazing events ranging from the demolition of the Berlin Wall and the fall of oppressive regimes in Eastern Europe and the Soviet Union to the tragedies in the Midle East associated with the Israeli occupation of Arab homelands and the invasion of Kuwait by Iraq, it is comforting to know that the Ahmadi Khilafat stands as a shining force for stability among Muslims, if only our brethren would recognize that this Khilafat is the "*Rope of Allah*" for the present day.

As Ahmadi Muslims, we see and hear our Khalifa in person, on video and audio tapes. We experience the fulfilment of so many of his prayers on behalf of the

(continued on page 32)

# LAJNA IMAILLAH REPORT

## Third Quarterly Report, April-June, 1990

Reports from the various Lajnas in the areas of Moral Training, Education, Propagation, Social work, etc. were received and are summarized below:

**Amarillo:** Total membership 6, We are learning translation of prayers and studying suras from the Holy Quran. Individual preaching was done to 28 persons. Gave a lecture at a public school on *Fasting in Islam.* Also spoke to a group of students on another date, explaining the Five Pillars of Islam.

**Baltimore:** Total membership is 15. We are learning translation of prayers and reading verses and commentary of Sura Al-Noor. Presently reading and discussing the Life of the Holy Prophet. Food was donated to the needy.

**Boston:** Total membership is 18. members are learning translation of prayers and implementing the "Five Basic Points Program."

**Chicago (Suburb):** Total membership is 42. We are learning translation of prayers and studied Surahs Al-Noor and Al-Hujurat. We individually preached to five persons. Several visits were made to the Dupage County Nursing & Convalescent Home.

**Chicago (North):** Total membership is 13. We are learning translation of prayers and reading verses of the Holy Quran and discussing the commentary. We are also reading and discussing *Life of the Holy Prophet Muhammad.*

**Chicago (South):** Total membership is 14. We are learning translation of prayers, studying Surahs of the Holy Quran and discussing the commentary. Individually preached to 3 persons. Volunteered at the Chicago Christian Industrial League, which services the homeless. Donated clothing to the Battered Women's Shelter.

**Cleveland:** Total membership is 15. We are learning translation of prayers and reading and discussing *Life of the Holy Prophet Muhammad.* Individually preached to 10 persons. Volunteered for Hunger Task Force. Gave food to the Hunger Center and donated funds to the Iranian Earthquake Organization.

**Dayton:** Total membership is 17. Learning translation of prayers, Reading verses of Surahs Al-Noor and Al-Hujurat. Individually preached to 15 persons. Continue to cook and feed the hungry once a month. Donated clothing to the needy, volunteered at the Stillwater Center for Handicapped Children.

**Detroit:** Total membership is 29. Studied Surah Al-Noor and commentary. Volunteered at a nursing home. Donated clothing to the Urban League and Get-Down Organizations. Both organizations feed and clothe the poor. Sent shoes to Africa.

**Houston:** Total membership is 28. Learning translation of prayers and reading Surah Al-Noor with commentary. Donated canned food to the Houston Food Bank.

**Los Angeles:** Total membership is 90. Learning translation of prayers. Individually preached to 5 persons. Held a propagational Luncheon at Shamim Sheikh's home to preach to a group of Jehovah's Witnesses and several women of the Mormon faith. Supported a Homeless program in San Berndino and donated funds to the Paralyzed Vets of America.

**Miami:** Total membership is 30. Learning translation of prayers and reading and discussing *Life of the Holy Prophet Muhammad.* Individually preached to 17 persons.

**Milwaukee:** Total membership is 20. Learning translation of prayers. Individually preached to 6 people. Donated clothing to the House of Peace, an organization that distributes clothing to the needy.

**New York:** Total membership over 100. Learning translation of prayers, read verses of Surahs Al-Noor and Al-Hujurat. Individually preached to 71 persons. Donated $150.00 for education of special orphans in Pakistan. Also gave funds to Muscular Distrophy and the Association of Handicapped Children.

**North Jersey:** Total membership is 60. We are implementing the *Five Basic Points Program.* Studied Surah Al-Hujurat and discussedd commentary. Placed an ad in the newspaper explaining the purpose of the Holy Quran. Donated to the Cerebral Palsy Center and the New Jersey Foundation For the Blind.

**Philadelphia:** Total membership is 35. Learning translation of prayers and implementing *Five Basic Points Program.* Studied verses and commentary of Surah Al-Noor. Obtained two converts. Individually preached to 10 persons and gave books and tapes of Huzoor to them. Donated clothing to a Homeless Shelter for the needy.

**Pittsburgh:** Total membership is 28. Learning translation of prayers. Also learning Yassarnal Quran and

reading verses and commentary of Sura Al-Furqan. Individually preached to 2 persons. Donated canned food to the needy. Volunteered at the Arthritis Foundation and the Senior Citizen Program. Arthritis Foundation gave Sis. Aliyya Shaheed a *Recognition Award* for 750 hours of volunteer time. Medina Goudelock made the 'Dean's List' at college. *Alhamdo Lillah.*

**Rochester:** Total membership is 14. Learning translation of prayers. Read verses and commentary of Surahs Al-Noor and Al-Hujurat. Individually preached to 11 persons. Gave a lecture at a public school to an English class of 20 students, on various aspects of Islam. Spoke to a college Humanities class about the persecution of Ahmadis in Pakistan.. Volunteered at a public school. Donated clothes and furniture to the needy.

**San Francisco:** Total membership is 45. Learning translation of prayers. Making speeches on various aspects of Islam. Preaching to neighbors and friends. Clothing, household items and canned foods were given to the "Purple Heart Association" to be distributed to the poor.

**San Jose:** Total membership is 21. Learning translation of prayers. Made speeches on various topics of Islam. Mailed literature to responses from our ad placed in the newspaper, which offers free literature to those interested in reading about Islam. Placed several books in the Clark Library and the Walquist Library.

**Seattle:** Total membership is 10. Learning translation of prayers. Read verses and discuss commentary of Surah Al-Noor. Donated money to the "Food Line Bank" to help the needy.

**Tucson:** Total membership is 20. Learning translation of prayers, working on the "Five Basic Points Program." Studied verses and commentary of Surahs Al-Noor and Al-Hujurat. Also read and discussed the book "*Murder in the Name of Allah.*" Individually preached to 17 persons. Donated clothing to an agency that helps the handicapped.

**Washington:** Total membership is 165. Learning translation of prayers and implementing the "Five Basic Points Program." Reading and discussing *Life of the Holy Prophet.* Read verses and commentary of Surahs Al-Noor and Al-Hujurat at Lajna meetings. Spoke on the radio station "Voice of America," addressed various aspects of Islam. Held a propagational program at the University of Maryland with topic: Social Segregation of Islam. Volunteered at two public schools. Donated funds to the Chinese Student Fund and also to the Fraternal Order of Police, who help handicapped children.

**Willingboro:** Total membership is 35. Learning translation of prayers and implementing Five Basic Points Program. Studied verses and commentary of two surahs, Al-Noor and Al-Hujurat.

**York/Harrisburg:** Total membership is 21. Individually preached to 3 persons. Hold Islamic classes at the Mosque one night per week for non-Muslim females who wish to learn about Islam. Gave a "Slide Presentation of the History of Ahmadiyyat" to a group of women belonging to the organization of "Church Women Unified." Questions and answers were held after the presentation and literature was distributed.

**Zion:** Total membership is 27. Learning translation of prayers, implementing the Five Basic Points Program. Individually preached to 2 persons. Volunteered at the Circuit Court Services Division. Donated clothing to St. Vincent DePaul Organization.

## NASIRAT REPORT

Reports from Boston, Cleveland, Houston, Los Angeles, Miami, New York, North Jersey, Philadelphia, Rochester, Tucson and Washington were received. Girls are learning prayers, studying Yassarnal Quran and translation of prayers. Girls make short speeches, memorize Hadith and attributes of Allah. Some girls have learnt to read the Holy Quran in Arabic.

## *Editorial*

(continued from page 30)

Muslim Ummah and humanity. We see the results of his tireless efforts to bring about the renaissance of Islam in the world. We must ever pray earnestly that Allah will be his Helper, that He will always provide him with strength and a host of sincere and pious supporters in the struggle for the dominance of Islam. Ameen.

In our humble prayers, we must remember those also who suffer in the cause of their faith: the martyrs, those who are in jail for having declared themselves as Muslims, those who have lost hearth and home because they dare to believe in the Promised Messiah and Mahdi (peace be on him), and those who are branded as heretic because they follow our beloved Khalifa. We should never cease to thank our Creator, either, that we have the opportunity to serve His cause and that we have the personal and inspired guidance of Khilafat-e-Ahmadiyya. All praise belongs to Allah. Ameen!

A.F. Umar Khan, editor

*From the Press*

From *University of Maryland-Diamondback*

# Muslim women cover themselves to lessen arousal of men, speaker says

# Islamic customs explained

By Diana Schobel
Diamondback staff writer

The Islamic practice of separating men and women strengthens the family unit and preserves the dignity of both sexes, a Muslim speaker said yesterday.

Nuzhat Haneef, a member of the Islamic sect Ahmadiyya, presented the seminar "Segregation of the Sexes in Islam" to 25 people at the Student Union.

The event was sponsored by the Ahmadiyya Student Union, a group not recognized by all Islamic groups.

"Our religion recognizes that the desire for romance is natural, but attraction between the opposite sexes must be allowed only in the context of marriage," Haneef said.

In Islamic cultures, general intermingling of men and women is prohibited, as is dating. Women are required to keep themselves covered when in the presence of eligible men, those they may potentially marry. This is called *hijab*, the Arabic word for cover.

The woman must wear a head covering and her body must never be shown in public, she said.

"Muslims have varying opinions as to what constitutes adequate cover. I think that the face is part of a woman's beauty and must be covered, but my understanding may be different from others." said Haneef, who was herself heavily veiled.

Haneef said that *hijab* encourages chastity and prevents men from misinterpreting a woman's intentions toward them.

"Men are more easily aroused romantically and sexually by the physical appearance of a woman," Haneef said. "The veil makes it easier on him to remain pure, preventing not only the actual wrongful act, but also the thought and temptation that might lead to it."

Women are not required to be veiled in the presence of "ineligible" men, those whom they can never marry, such as fathers and brothers, or when they are alone with other women, children or their husbands. The dress restriction may also be relaxed in emergency situations.

Because dating is prohibited, Islamic marriages are often arranged by families, friends and religious organizations.

"In Western society, you go from person to person for this thing called 'falling in love', though it's not guaranteed to happen," Haneef said. "Islam takes a different atttitude. Instead of waiting to fall in love, you work to build love after marriage."

Matches are made between men and women having compatable backgrounds, customs, and lifestyles, she said. If a man is seriously considering marriage, he may see the woman without her veil, though looks should not be the primary consideration.

According to Islamic law, the woman must give her consent before the marriage can proceed, but in reality, this does not always happen.

"As many Muslim societies have fallen into illiteracy, some parents today don't take into consideration their daughters' opinions," Haneef said. "In the eyes of God, such a marriage would be null and those arranging the marriage would be answerable to God."

She said the western society has the misconception that arranged marriages are completely devoid of love.

"There is an added fascination, because marriage is the first encounter with the opposite sex in a romantic setting," Haneef said. "A period of courtship occurs after marriage which helps people become attracted to one another."

"These couples have never held hands in a romantic way, so there tends to be the innocence and anticipation of a first high school date," she said.

Haneef also believes the family unit to be stronger in societies which observe *hijab*.

"In the West, marriage is based on the premise of falling in love," she said. "If that's taken away, the marriage may be in jeopardy or the parties will seek romance with other people.

"In the Islamic system, it's understood that love takes work to grow," Haneef said.

Haneef said that *hijab* may be bothersome, but it is no worse than any other inconvenience in life.

"When the weather is cold, we wear boots and a heavy coat. When we drive, we observe a speed limit.

"These restrictions are bothersome, but we put up with them for our own good," she said.

Despite Haneef's reassurances, some of the audience was still apprehensive of the Islamic system.

Haneef said that women must be covered because they are the natural attractors of the human species, and that men are more easily aroused by the physical beauty of women.

From *York Sunday News,* Aug. 19, 1990.

## Moslems Must Settle Own Problems, Says Visiting Missionary

By AISHA SHARIF, Special Correspondent.

Moslems worldwide and Moslem governments should settle the Persian Gulf crisis relying on Islamic law, without the intervention of other nations, according to Mubasher Ahmad, regional missionary for the Ahmadiyya Muslim Community.

Ahmad delivered the message of Mirza Tahir Ahmad, international leader of the Ahmadiyya community, Friday, at York's Noor Mosque, 334 S. George St., during the *Juma*—communal prayer—service.

About 100 York area Moslems are members of the Ahmadiyya community, the community, led by Tahir AHmad of Pakistan, has about 10 million members worldwide.

"This is not an Arab problem, but a problem for all Muslims," Mubasher Ahmad said.

The Koran, the Moslem holy book, prescribes that if one Moslem is an aggressor against another, then the entire Moslem community must band together to bring peace between the two with equity and justice, Ahmad said.

If the aggressor persists, then the community is obligated to subdue the aggression.

Such a Moslem board should also investigate the roots of all conflict among Moslem nations, he said.

Moslem nations have been suffering for years because their pursuit of materialism has replaced the pursuit of righteousness. Ahmad said.

"Oil is being used by the rest of the world for constructive projects...but the Muslim countries are using the same resource of oil to destroy each others' homes," Ahmad said.

Iraq's attack on Kuwait is a symptom of broken treaties and dishonesty on thhe part of oil-producing countries, Ahmad said.

For example, Ahmad said, Indonesia, which is a member of OPEC, has complained that the other oil-producing states in the organization agree to act together on the production and sale of oil, but then many members secretly break the agreements in order to make more money.

Ahmad also said it is unfortunate that Islamic nations seek non-Moslem help. "It is sad to see that the Islamic countries by themselves are unable to defuse this crisis."

Ahmad said major powers of the world look down upon the Moslem nations, regarding them as a cat regards a captive mouse, while the mice continue to inflict losses upon one another.

"Therefore, fear Allah and return to the teachings of Islam," Ahmad said, adding that this was the only shelter that would save Moslem countries.

Ahmad said the Ahmadi Muslim Community stood ready to assist in the crisis in whatever way they could.

Ahmad ended by reminding the gathering to be mindful of their own spiritual condition and to pray for their Moslem brothers and sisters all over the world.

**Falah Shams, left, president of the Chicago chapter of Ahmadiyya Movement, and M.A. Rashid Yahya, a missionary, go over plans for the Islamic mosque. It will be built on five acres in Glen Ellyn, on Route 53 north of Butterfield Road.** Daily Herald Photo/Herb Shenkin

From *Daily Herald,* Chicago, Aug. 4, 1990.

## Ethnic congregations struggle to keep emphasis on Family